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KING DENIS OF GABON.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

FIRST PROTESTANT MISSIONARY EFFORTS IN ABYSSINIA.

The Church Missionary Society is entitled to claim the honour of having been the first evangelistic association, in modern times, to erect the standard of pure scriptural Christianity in Abyssinia. The continent must, however, share with Britain the credit of the enterprize; for, while it was our own country that furnished the money, Germany and Switzerland supplied the men for the Abyssinian mission.

The date when this remarkable chapter in the history of foreign evangelistic effort commenced was 1829, the Rev. Samuel Gobat and the Rev. Christian Kugler having landed in December of that year at Massowah, on the western coast of the Red Sea, with the view of penetrating into the interior of Abyssinia. They took with them the gospels in Ethiopic, the ecclesiastical language of the country, and some of the epistles in Amharic, the vernacular of the dominant tribe. At Tigré ruled a *ras*, or governor, named Sebagadis, who was known to be friendly to the English. Sebagadis did not disappoint the expectations that had been formed of him, but gave the missionaries a very kindly reception. He allowed them to establish themselves at Adowah, the chief city in the province; and for a time all seemed favourable to the beneficent enterprize on which they had so heroically embarked. Mr. Gobat visited the proper Abyssinian capital, Gondar, distributed many of the Scripture portions already spoken of, and was so well received by the people, that hints were thrown out about making him Abuna. But these prospects were not long in becoming overclouded. Mr. Kugler, who had gone out to hunt wild boars, with the view of obtaining fat to use in the manufacture of ointment for his patients, was very severely wounded by the bursting of his gun; and though so far restored that he was able to resume his studies, yet his wounds repeatedly burst out afresh, till he was so weakened with loss of blood that he died. The date of his removal from all earthly care and suffering was the 29th December, 1830. Previous to this Mr. Gobat had returned to Adowah.

Soon afterwards, or to speak more specifically, in the year 1831, Sebagadis, the friendly Ras became involved in war; and, being defeated in battle by the confederacy of chiefs opposed to him, was taken prisoner, and next day beheaded. The country becoming unsettled after this tragic event, and, according to Dr. Beke (see p. 12 of his "British Captives in Abyssinia," London, 1867), the sympathy still felt by the missionaries for the family of their late patron giving offence in some quarters, their hopes became darkened; and, for a time, Mr. Gobat returned to Cairo, from which he had been absent about three years and four months. In 1834 he published a work entitled, "Journal of a Three Years' Residence in Abyssinia, in furtherance of the objects of the Church Missionary Society." It need scarcely be added that it is replete with information of a very interesting kind.

In October of the same year (1834) Mr. Gobat, now accompanied by a fresh missionary, the Rev. Charles William Isenberg, again departed from Cairo, and returned to Adowah, which they safely reached in April, 1835. They did not, however, succeed in effecting much at least through oral intercourse; but while external affairs looked somewhat discouraging, Mr. Isenberg, with the assistance of a native, translated the New Testament into Tigré, and parts of the prayer-book into Amharic. In September, 1836, Mr. Gobat was compelled by ill-health to visit Europe. Ten

years later he was appointed by the King of Prussia, Bishop of Jerusalem, and has since laboured there with much earnestness to revive true Christianity on its natal soil. To supply his place in Abyssinia two other missionaries were sent forth, the Rev. Charles Henry Blumhardt, arriving in the early part of 1837, and the Rev. John Ludwig Krapf, towards its close.

An ominous event for the mission occurred during the month of March of the subsequent year, in the arrival of two Romish priests, whose intrigues, falling in with those already actively prosecuted by the native clergy, led to the expulsion of the missionaries. Considering that the ruler was Ubye, or Oobieh, who had risen on the ruin and death of the friendly Sebagadis, the ultimate overthrow of the mission was really less remarkable than was its continuance for so long a period of time.

In the month of January, 1839, the Rev. Messrs. Isenberg and Krapf made an effort to enter the kingdom of Shoa, to the south of Abyssinia proper. After some difficulty they reached its capital, Ankobar, and were for a time tolerably well received. Not long afterwards two rival political embassies arrived in Shoa, one from France, and the other from Britain. Our neighbours on the other side of the channel, who subsequently fought so gallantly by our side in the Crimean war, had taken an entirely different view from us in regard to Mahomed Ali, Pasha of Egypt, who was in open revolt against the Sultan. For a time the two countries were on the brink of war, and each thought it worth while to conciliate the petty kings who bore sway in that part of the African continent more or less closely connected with Egypt. Even remote Shoa became of temporary importance, and M. Rochet, afterwards French Consul at Djedda, arrived to look after the interests of the country to which he belonged; while Britain, not to be behindhand, despatched Major (afterwards Sir William) Harris as its envoy. The latter gentleman reached Shoa in July, 1841, but effected little or nothing. Speaking on the subject, Dr. Beke says: "It will be sufficient to say, that scarcely had the British envoy concluded a treaty of amity and commerce with the King of Shoa, by which the latter engaged to respect the persons and property of British subjects, than the Rev. J. L. Krapf, a Church missionary established in that country since 1839—who in March, 1842, had undertaken a journey into northern Abyssinia,—was prevented by the King from passing through the coast lands of the Danhâli tribes, on his return to Shoa, by the way of Tadjurra, in November of the same year; and this in spite of the representations of the British envoy, who was also unable to save from confiscation the property which Mr. Krapf had left in Shoa, and that shortly afterwards the English mission left the country and returned to Bombay. It may be regarded as mere surplusage to add, that the Protestant Church Mission in Shoa was abandoned."—Beke's "British Captives in Abyssinia," pp. 13, 14.

In April, 1841, the Rev. Messrs. John Muhleisen and John C. Muller had proceeded from Aden, in Arabia, to Tadjurra, on the African coast, with the intention of penetrating to Shoa. They had hoped to be able to obtain the escort of Sir William Harris's attendants; but remaining behind for the second detachment, the opportunity of which they were in quest never presented itself. Effort after effort to enter the Shoa country proved abortive; and, in one of these enterprizes three servants, more or less closely connected with Mr. Muhleisen, were murdered. Endeavours to enter other parts of Abyssinia were equally unsuccessful. Finally, two of the missionaries, Messrs. Isenberg and Muhleisen, proceeded to India, where they immediately found open doors for the entrance of the Gospel. Dr. Krapf still remained in Africa, fixing his residence first on a small island called Mombas, and afterwards at New Rabbai, on the adjacent continent. Little success attended the efforts put forth by means of oral addresses and schools; but the books which have been published by the missionaries in Amharic, Galla, and other languages, will doubtless ultimately be found very helpful to the evangelistic work. It need scarcely be added, that their philological and ethnographic value are beyond all dispute.

The narrative of the Protestant Abyssinian Missions, given in the third edition of Dr. William Brown's excellent "History of the Propagation of Christianity among the Heathen since the Reformation" (Edinburgh and London, William Blackwood, 1854), one of the books used in the preparation of the present article, terminates at this point; and here, on other grounds, should fittingly close the first chapter of the romantic and chequered history of Protestant Missions in Abyssinia.

(To be Continued.)

CAMP NOTES OF A JOURNEY IN THE DISTRICT OF MOORSHEDABAD AND BIRBHOOM.

I was accompanied by the catechist, Gerruprasád, who has been my travelling companion many years. We went over much of the country which we traversed last winter. We pitched the tent in a populous locality, and before striking it preached not only there, but in all the surrounding places. In the morning we visited the distant villages, and in the afternoon those which were near. Persons, in greater or less numbers, frequently came for instruction to the camp. On arriving at a village we proceeded to the open place where the inhabitants usually congregate, and thither they followed us. Sometimes they silently acquiesced in all the statements which were made, or expressed their approval by now and then uttering a few affirmative words; on other occasions several persons asked questions at the same time, to which, as circumstances dictated, we replied immediately, or deferred doing till we had said something more on the topic before us. Hardly any one now defends the whole of Hinduism. If an individual endeavour to uphold the portions of it which he himself reveres, he generally speaks in reproachful terms of all the rest; and if persons of different sects chance to be present, the language of condemnation is retaliated, the worshippers of the respective deities point out with force and boldness the evils in the rites, ceremonies, and practices of their opponents. Thus Paganism is torn to pieces by its own votaries, and as a house divided against itself cannot stand, its fall is an event which is certain, and the occurrences of each day indicate its approach. It not unfrequently happened that before leaving the village we were invited to the house of the principal inhabitant, where, in the hall or courtyard, he assembled his relations, friends, and neighbours to hear us, and whither most of the congregation we had already addressed accompanied us. On such occasions, in the way of showing respect, courtesy, and kindness, we were sometimes asked to take refreshment. Prompted by the same feelings, native gentlemen now and then sent to camp fish, vegetables, milk, sweetmeats, fruit, and nosegays. How different are the present from former times, when the missionary was heard with apathy, and believed to pollute everything he touched! when, if natural politeness led Hindus to give him an invitation to enter their house, if accepted, he was watched by the inmates of the family, and as soon as he departed the carefully-kept Ganges water was brought out to purify the place he had occupied during the visit!* Now they treat him as an honoured friend.

Educated natives, who are every day becoming more numerous in the provinces, and who fill important situations in the Government courts, virtually repudiate Puranic idolatry, and many have advanced so far as to reject the authority of the Vidas. In our intercourse with them it is not necessary to use arguments to refute the errors of their ancestral faith, for they at once tell us that we cannot be more deeply convinced of the falsity of Hinduism than they are themselves. They wish to hear nothing about it: they are in search, they say, of something better: and ask us to explain the Christian religion to them. They admire the character of the Redeemer and the precepts of his word, but stumble at his divinity, incarnation, and vicarious sacrifice. While unimbued with influences from above, men in all countries contemplate these mysterious portions of Christianity in a doubting spirit, but many who at first turn in unbelief from the doctrines of the Cross, afterwards become distinguished for the strength of their faith and the fervour of their piety, and more than a few Hindus have passed through the regions of doubt to a cordial reception of the Gospel.

That education is spreading and the poor becoming more sensible of its advantages, is a statement corroborated by many circumstances, and one of them may be here mentioned, as it is yet rare in India, though in the course of time it is to be hoped it will cease to be so. In one village there is a night school which field labourers regularly attend to learn to read and write.

The peasantry are gradually approximating in their opinions to the educated classes. Hinduism is losing its hold on their affections, they discern more clearly its true nature, and begin to cry out

* All Hindus who can afford it, even those who live many days' journey from the river, have its sacred water brought to their dwellings for the purposes of purification.

against the evils it inflicts on them in their civil, social, and domestic life; a conviction that it was formed to promote the selfish ends of the Brahmins, and make all other castes subservient to them, is gaining ground: consequently, we everywhere meet with persons who have ceased to hope in it for salvation, and though they do not openly renounce it, because of the trials to which such an upright and straightforward course would subject them, they listen with much avidity to the scheme of redemption propounded in the Gospel. The number of persons in such a frame of mind cannot be ascertained or even conjectured—that it is great there can be no doubt whatever; and this creates both joy and sorrow: joy that many are apparently seeking divine truth, and sorrow that they are left in the dark to grope their way to it; for they have few opportunities of acquiring knowledge, and but seldom hear the preacher's voice, owing to the paucity of the missionaries, and the vast area of country assigned them. Leaving out of consideration the neighbouring districts, we may mention that Berhampore has 75,000 inhabitants, and the adjacent city of Moorshedabad 150,000. The country, of which these places form a part, has an area of 2,492 square miles—in which there are 7,366 villages, 220,016 houses, and 1,100,080 souls, comprising 704,717 Hindus, and 395,363 Mohammedans. The average number of persons in the square mile is 441. On one tour we can preach in not more than 150 or at most 200 villages, and at this rate it will take us thirty-six years to visit the whole. The consequence is that thousands, whom perhaps we might be the means of saving, are passing away beyond the reach of our efforts. This deeply grieves us, and will, we are sure, be as painful to the friends of missions at home as to ourselves, and induce them to do whatever they can to help us to carry the news of salvation to all the inhabitants of this populous country.

JAMES BRADBURY.

DR. NORMAN MACLEOD AND DR. WATSON AT MADRAS.*

IMPORTANT SURVEY OF MISSIONS IN SOUTH INDIA.

MISSIONARY work is the communication of the Gospel to races and countries where it had no previous existence. The sphere of labour is properly the place where Christ has not been named. No doubt, where a Church has been raised up there may be much darkness lying around, which the light has to overcome; yet the means whereby this may be done has been provided. But efforts are then purely missionary when carried on in countries where no central light has been as yet set up, and where there is either no indigenous Christianity, or one too feeble to act without being supplemented from without.

Missions, moreover, are not really such unless they faithfully execute the Lord's command, and deliver, without alteration, the message which He has commanded to be made known for the salvation of sinful men. This is the essence of a mission—"He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" It is not a question of Church organization. Not that this is a matter of indifference. But however defective the form and mode of action, if it be the Gospel that is preached, it is still a mission; the vessel that conveys the pure water from the spring to the lips of the exhausted wayfaring man may be of vile earthenware; still does it instrumentally save life. The vessel may be of gold or silver, but if the fluid it contains be deleterious, it destroys life; and such is the cup described in Revelation—"the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones and pearls, having a golden cup in her hand, full of abominations and the filthiness of her fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

Missions, such as we have described, how have they prospered? Romanist and semi-infidel writers pronounce them to be a failure. It is an assertion unsustained by argument or testimony, and as worthy of belief as any random statement which persons who have the opportunity of doing so choose to set adrift on the restless waters of popular credulity. Such statements meet with ready acceptance, because the men of this world would rather that missions had failed than that they had been successful. Why is this? Because the success of missions proves that there is in Christianity a transforming energy, which they have never

* From the *Church Missionary Intelligencer.*

experienced, and all reference to which they exceedingly dislike. They have no objection to Christianity: if divested of its quickening power it becomes reduced to a respectable form; but if it be aggressive, awakening, disturbing, then is it, in their estimation, intrusive and intolerable. The energetic action of Christianity abroad reproves the lifeless formality which many at home find so convenient.

Have missions been a failure? They are so asserted to be, yet without proof: we are in a position to *prove* that they are not so.

Two ministers of the Church of Scotland—Dr. Norman Macleod and Dr. Watson—have been sent out to India by the General Assembly, to inquire into the working of their own missions. In order that they might be qualified to form an accurate judgment on questions of such importance, they felt it necessary that they should know how other missions were worked; "just as, in the Paris Exhibition, a person who sent a machine there would take lessons from the other machines he saw at the same place—so, by examining into other missions, they would be able better to know the wants of their own missions."

This led to consultation with influential Christians at Madras, and it was decided, as the result, that a meeting should be convened, at which representatives of the different Missionary Societies labouring in South India, gentlemen specially selected for this purpose, might, in succinct addresses, explain the operations of the several missions with which they were more specially connected, and the measure of progress which had been made.

Accordingly, on Friday, December 27th, the Memorial Hall at Madras was crowded by a monster missionary meeting. At half-past five o'clock every seat was occupied. Not only was the attendance thus numerous, but inclusive of the *élite* of Madras society. The Right Hon. the Governor and Lady Napier, and His Excellency the Commander-in-Chief, were present. The Lord Bishop of Madras presided.

The bishop, in his opening address, expressed his conviction, that if Indian missionary work were an object of interest at home, it ought to be to them on the spot of still greater interest.

"Surely if people at a distance from India longed that Christ should be made known to the natives of this country, how much rather ought the people here desire to take an interest in the subject. He had often known that it was difficult to get people to come to meetings. On the present occasion, however, the difficulty had disappeared; and he had to thank his Christian brother, Dr. Macleod, for it, and he hoped the doctor's words would stir up all to feel for, and desire to hear more about, missions."

The order in which the Societies were to be introduced was thus arranged—The Society for the Propagation of the Gospel, the London Missionary Society, the Church Missionary Society, the Wesleyan Missionary Society; their several details being explained by the following speakers, the Rev. A. R. Symonds, the Rev. George Hall, the Rev. David Fenn, and the Rev. A. Burgess.

Mr. Symonds, after twenty-seven years of experience, was well qualified to fulfil the duty which had been assigned to him. He stated that there were in connection with the Society 38 ordained missionaries, of whom 21 were native clergymen. He was glad to state in reference to the native ministry, that what had been effected in that direction gave the greatest encouragement. These 38 missionaries were distributed through 26 principal stations, comprising about 407 villages, and were assisted in their work by a variety of unordained agents, about 207 in number. The Society had in connection with it 21,000 baptized persons, of whom 5,000 were communicants, and there were besides 8,000 catechumens. Of the adult Christians, 4,969 were able to read. Besides the missionary work proper, the Society had a very large amount of work in the way of education. The Society had got out six masters from England, and had, further, 77 certificated masters, and 141 masters of an inferior order. There were 247 schools of various kinds, and the Society had three seminaries, whose special object was to prepare young men for missionary work; the one in Madras was under the reverend speaker's own care, and it had been his happiness to send out 18 from this seminary who were now clergymen, besides several who were employed as catechists or masters. Of their schools, 7 were superior schools, and there were 246 schools of other kinds, of which 25 were boarding schools. The number of scholars was 7,777, of which 6,402 were boys, and 1,375 girls. That the education given in the schools was appreciated was apparent from the attendance, as well as the willingness on the part of the natives to pay for the education. During the past year the Society had received on account of fees 9,000 rupees. To show the extent of the work in the way of education, he would state that the grant-in-aid from Government amounted during the past year to 29,302 rupees, and next

year it would probably be 36,000 rupees. He was glad to say that last year the native Christians were doing more and more towards the maintenance of the work among themselves and its extension to others. He would mention one or two facts in illustration of this. In Tinnevelly there was raised during the past year 2,640 rupees towards defraying half of the stipends of the native ministers. In addition to this sum he found that throughout the missions, 9,631 rupees had been contributed by the native Christians for various objects. About two years ago a portion of a district was kindly made over by the London Missionary Society to the Edaygudy Mission, and the cost of the arrangement in taking over the buildings was defrayed by the people of Edaygudy Mission. He would not enlarge on these facts, but would conclude by avowing his own firm conviction that missions in India were not a failure. He would lift up his face before this assembly or any other, and declare that he believed a great and a good work was being done. He knew there had been mistakes and omissions, but for all that there was real progress. Addressing Dr. Macleod, Mr. Symonds expressed the pleasure it was to himself and his brethren to meet him on such an occasion; it assured them of the sympathy felt in their work at home. They earnestly desired that sympathy and the co-operation of the Church at home in prayer for the Divine blessing which alone would make their work effectual.

The Rev. George Hall, in the name of upwards of thirty brother missionaries labouring in Southern India, desired to give a hearty welcome to the deputation from the Church of Scotland. He regretted, however, that they could see so little of the work of the London Missionary Society.

"This is unfortunately the case even in Madras. It is well known that our work here is largely educational, and just now our schools are all dispersed. Two or three weeks ago we could have shown our friends a theological class of thirteen young men, earnestly preparing to be preachers of the Gospel among their countrymen. In our central institution here we could have shown upwards of 400 young men and boys; and, in branch schools connected with it, about 400 more, all receiving a Christian education. Then we have 350 girls daily receiving Christian instruction in our schools. In Madras, also, we have two native Churches, one numbering 85 members, and the other about 60, while one of these is presided over by a native minister, who, 14 years ago, was a high-caste heathen student in our institution.

"But, my lord, I should have liked to have taken the deputation to see our work also in many parts of the country. I am convinced, from what I heard during my recent visit to England, that there is great ignorance at home with regard to missionary operations in India, and believe it would greatly aid our cause if such gentlemen as are with us now were able to go and see what is being done by every Society. I should be rejoiced if they could see what we are doing in the Telugu country, where we have not been without some important fruit at our stations of Vizagapatam, Vizianagrum, and Chicacole. Then in the Cuddapah district, where the Rev. E. Porter has laboured earnestly and successfully for many years in a most trying climate, we could point to upwards of 800 native Christians scattered over the district, with 400 young people receiving instruction in our schools. Only a week or two ago that veteran missionary baptized eight people in one morning at a village in his district. At our five stations in the Telugu country there is now a native Christian community of upwards of 1,200 people. And leaving the Telugu country, I should like also to take our friends to see something of our work among the Canarese people, especially at our stations of Bellary and Bangalore. I am glad they will visit Bangalore, though there, as in Madras, the schools for boys will just now be closed. I hope, however, they will see our most interesting schools for girls at Bangalore, where, in one building, may be seen upwards of 400 girls of caste families receiving a Christian education; such a sight as I am not sure if it can be equalled at any other mission station in India. Then, my lord, I should have liked the deputation to see something of our work in the Tamil country. A day spent at each of our stations of Tripatoor, Salem, and Coimbatoor, would have shown a native community of 756 at these places, of whom upwards of 300 are communicants of the Church of Christ. But, above all things, I should have been glad if the deputation had been able to go and see our mission in the now flourishing native state of South Travancore. We look to South Travancore as our stronghold, being to our Society what Tinnevelly is to the Church Missionary Society, and Tanjore, of which my friend, Mr. Symonds, has just been speaking, to the Society for Propagating the Gospel. I deeply regret that the deputation cannot visit these most interesting missions in the South. In South Travancore we have at present eight European missionaries and eleven native pastors labouring, and in connection with our work

there are no fewer than 29,000 professing native Christians. At our station of Nagercoil I believe our friends from Scotland would have seen a native congregation of 2,000 to welcome them ; while at each of our six other principal stations a number not much smaller might be seen. There too, in many a village chapel, may be seen congregations of 200 or 300 people worshipping God, and regularly taught by a native pastor or native catechist placed over them. Mr. Symonds has referred to the liberality of the native Christians connected with his Society, and I am thankful we can bear the same testimony regarding ours. Our native Christians in South Travancore are generally very poor, being chiefly of the Shanar class, who earn a livelihood by climbing palmyra trees, but still these 29,000 Hindu Christians contributed last year 9,680 rupees, or nearly £1,000, for the spread of the Gospel. Surely such a fact is highly encouraging to all who are interested in Indian missions. In our schools at Travancore we have 6,300 boys and 1,500 girls daily receiving a Christian education.

"At all the stations of the London Missionary Society in South India there are 32,109 native Christians, while there are 11,848 young people receiving a Christian education in our schools. But, my lord, it is no use regretting that our friends cannot go and see all this ; I know that the blame is not theirs. I am well aware how anxious they have been, and how much they have planned to visit the various missions in the South. Their object is, after all, not to inspect all missions, but only those of their own Church. Other and very important duties call them back speedily to their native land. While bidding them a hearty welcome, I would express a hope that they may be safely kept through the long journey that is before them in India, and that their coming here will do much good, not only to the missions of the Church of Scotland, but to us all. I hope, also, that from the important positions they occupy in their own country, they will be able to diffuse such information regarding missionary results in this great country, and by their 'good words' stir up such interest at home in Indian missions, as will greatly help forward the cause of Christ in this land."

The Rev. David Fenn, during sixteen years engaged in the active prosecution of missionary work, and therefore well furnished for such a duty, then proceeded to place before the meeting the following compendium of the Church Missionary Society's operations in South India :

"My Lord and Christian friends,—It is no easy task which has been assigned me. I have to describe in ten minutes' time the operations of the largest Missionary Society in South India. The Church Missionary Society has four distinct missions in this presidency. First, at your very doors here in Madras, we have three native clergy, who, with the European missionary, have the care of five congregations containing 600 native Christians. There is also, under the superintendence of the wife of one of the native clergy, an interesting work carried on in the homes of Hindu ladies—a work which, though small at present, gives every hope of expanding, and has already met with encouraging results. It is a work that is probably known to many here present, since it has received the highest patronage. There is also a circle of vernacular schools, about twelve in number, taught according to a uniform method under the guidance of the English missionary. I was myself present at the annual examination of these collected schools on Monday last, and saw the interest with which questions were answered on Scripture history, and heard the boys repeating from the Bible entire Psalms, without a mistake, in their own language.

"Three hundred miles north of Madras, in the district of Masulipatam, is our Telugu mission. The most prominent feature in this mission is the large English school, established in 1841, for the higher castes, by the Rev. Robert Noble, which, though not so large as the similar institutions in this town, is fully able to compete with any school here or elsewhere in this presidency. The Government inspector has borne the highest testimony to its efficiency, and so did Sir C. Trevelyan when Governor of Madras. There are also English schools in Ellore and Bezwara, though on a smaller scale. There has been, too, since 1859, a movement in operation on which, from my own experience, I look with very great hopefulness—a movement towards Christianity among the poorer villages in several parts. Small bodies have placed themselves under Christian instruction, amounting now to about 800 in thirty different villages. It seems to me that quite as much may be expected towards the final prevalence of Christianity from these movements among the lower castes, as from the English scriptural instructions of high-caste heathen.

"I now pass on to the third mission of our Society, 400 miles to the south-west, in the dis-

tricts north and south of Cochin. Among the special features of this our Malayalim mission is the contiguity of the ancient and interesting, but fallen, Syrian Church. The object of the first missionaries, among whom I may mention that my own father was one, was to endeavour to resuscitate this Church, so that, through it, they might work upon the surrounding heathen. This connection was maintained for twenty years, and was then abandoned as hampering the labourers. Since a more unfettered course has been adopted, God has largely blessed the work. There are now above 11,000 persons under Christian instruction, and ten native clergy. Nor has that first attempt to evangelize the Syrian Church been altogether fruitless. Out of the ten native clergy, I understand that nine were originally Syrians, and it is an interesting circumstance that the tenth was a Brahmin. Another feature of interest in the mission is the work carried on among the Hill Arrians. These are a tribe of those mountain aborigines who are found in different parts of India, of whom the Khonds near Jubbulpore, the Santhals in Bengal, and the Todas and Badagas, of whom many of us have heard, near Ootacamund, are examples. Of these Hill Arrians, 1,000 are now baptized. There has also been of late years a very interesting movement among the slaves of Travancore, of whom very large numbers have been received into the Christian Church.

"And now I come to the mission with which I have myself for ten years been connected—that in Tinnevelly. Here our Society has on her rolls 24,000 baptized and 12,000 unbaptized, making a total of 36,000 under instruction. Nor is this all. The 29,000 of whom Mr. Hall spoke as being under Christian instruction in South Travancore, and the 18,000 in Tinnevelly included in Mr. Symonds's numbers as connected with his Society are all side by side with these 36,000 of our Society. As Mr. Symonds has remarked, the mission of the London Society interlaces with that of the Propagation Society. The Tamil language, after reaching Cape Comorin, creeps round the southern extremity of the western Ghauts, and runs up the western coast as far as Trevandrum. And it is in the narrow strip of country between that town and Cape Comorin that Mr. Hall's 29,000 Christians and adherents are to be found, and they are of the same classes and character with our Tinnevelly Christians. Adding, then, these three figures together, and joining to them 6,000 gathered in Madura in connection with the labours of the missionaries of the American Board, we have a total of 89,000 Tamil Christians and others within 150 miles of Cape Comorin. Add to these the 11,000 Malayalim Christians already spoken of, and you have 100,000 native adherents of Christianity, all separated from heathenism, formed into congregations, their names all on the various mission rolls, in the extreme southern corner of the peninsula. Here, my lord, is a fact easy to be remembered, which any of my fellow-countrymen here present, who may be ere long returning to England, may carry away with him, even though he may have been prevented from seeing with his own eyes our mission work.

"I may add that our native Christians, like those spoken of by Mr. Symonds and Mr. Hall, subscribe liberally to religious objects. The contributions from the whole body last year were 17,000 rupees, being very nearly at the rate of half a rupee a year for every man, woman, or child baptized or unbaptized in our number. In one district every Christian teacher is paid by the contributions of the native Christians; in others, a portion of them. And now I will only further remark that there is a fair amount of missionary spirit in our Christian body in Tinnevelly. At all events there is a readiness to go to preach the Gospel in other parts. When, with Mr. Ragland and another missionary, I first started on an itinerating mission to the heathen in the northern parts of Tinnevelly in 1854, we applied to the native Church of the south for teachers, and we requested that for the term they were at our tents, all their expenses should be borne by the native Church. This was cheerfully acceded to, and although the number of catechists that came from the south to assist us was greater than we had anticipated, yet the contributions so far exceeded the sum required, that the difficulty was to know what to do with the money. Let me give another example: A year ago I was appointed to take up the work of a brother missionary in superintending the mission to the coolies on the coffee estates round Kandy. There I found that the fifteen or twenty catechists employed were almost entirely Tinnevelly men. Besides this, a few months ago three young men from Tinnevelly volunteered to go to the island of Mauritius to preach to the coolies, and are there now engaged in the mission. And even Madras owes much to Tinnevelly. Two of the three native clergymen are Tinnevelly men, and so are, I believe, ten of the catechists and readers, besides some of the schoolmasters. When I look at these things, my lord, I am not ashamed

of the Tinnevelly Church, though it may be often spoken against as of little worth. I see no reason why that distant corner of India, those poor and despised Christian congregations, should not be made the means, in God's hands, of sending the Gospel through the length and breadth of the whole of India."

The Rev. A. Burgess, on rising to speak on behalf of the Wesleyan Missionary Society, recognized the chronological accuracy of the arrangement which had assigned to that Society the last place :—

"For although the Society which I have the honour to represent has, along with the Church Missionary Society, the largest income of any Protestant missionary association in the world, yet, from various causes which I need not enter into here, it is last in India, not only in the date of its establishment, but in the extent of its operations, and consequently the magnitude of its success. And thus, while two at least of the Societies represented here this evening expend about half their income on the continent of India alone, the Wesleyan Society does not expend more than about one-twelfth on this portion of the Lord's vineyard. We have, indeed, strong missions in western and southern Africa, in North America, in the West Indies, in Australia, and in the South Seas. But as regards continental India, I cannot, for the reason just given, pretend to bring any report which shall at all rival those we have just listened to. Another very important consideration which should be attended to in judging of the work by our Society in this land is, that we have no exceptionally productive fields as Tinnevelly and Travancore, whose tens of thousands of converts tend, of course, to swell the reports very materially. I do not envy my brethren of the other three Societies on this account ; I rejoice with them in their success. Still it is only fair to ourselves to say that our predecessors, for reasons best known to themselves, occupied the hardest ground perhaps in the whole of India. In addition to our stations at Madras and St. Thomas' Mount, we have a station at Negapatam, a stronghold of caste prejudice ; at Trivalore, reputed to be one of the holiest places in India ; at Manaargoody, a great seat of Brahminical influence ; at Trichinopoly, near to which is the far-famed temple of Seringam ; and at Caroor. These are all in the Tamil country. Then, in the Canarese district, we have the important town of Bangalore, the regal capital, Mysore, besides five or six stations of less note. We have a good Anglo-vernacular school at Royapettah. It contains nearly 300 youths, most of whom are of the higher and middle castes. I am precluded, however, from saying much about it, from the fact of my having been closely identified with its management and working for nearly fifteen years past. I will only remark, therefore, that this school has sent forth one B.A., the only young man who has yet attained that degree, I believe, from any mission school in the presidency ; it has sent forth a few successful candidates to the first Arts Examination, and about thirty to the Matriculation. It has also contributed in no small degree, I trust, to the conversion and education of several native young men, who are now either agents in the mission, or candidates for mission work. We have other schools of a similar class, though a somewhat lower standard, at present at Bangalore, Mysore, Trichinopoly, Manaargoody, and Negapatam. Nor have we been indifferent to female education. We have a large boarding school for girls at Royapettah, besides smaller ones at Negapatam and Bangalore ; and we have got about 250 caste girls under instruction. This department of our educational work we are now taking steps greatly to extend. But whilst we recognize the very high importance of educational labour in this country, we are not ashamed to acknowledge that ours has been, from the first, pre-eminently a preaching mission. We began as a preaching mission, and, up to the present time, our main strength has been devoted to the public proclamation of the everlasting Gospel. We believe this to be our strength here, as in every other part of the world ; and this is one reason that we have devoted more attention than any other Societies have done to the East Indian community. At Madras we have by far the largest chapel and congregation of any nonconformist body. We have another chapel of about the same size at Bangalore, and smaller ones at other stations. Our public preaching to the natives of this land has not, alas ! been found very productive of direct results ; but similar is the experience of all other missionary bodies, labouring in the same kind of work. Nevertheless, we have not been without tokens of God's presence and approval. In proof of this, I may mention that we have 465 Church members, a number which would be much larger if we reckoned, as most other Churches do, all communicants. We have five native ministers, who, if they have not been as elaborately trained as some others, are, we believe, soundly converted, effective preachers,

and well qualified for their work. We have three or four other men, who are about to be proposed as probationers, or licentiates as they would be called in other Churches, besides others in course of training. We have about 3,500 pupils in our schools, besides a goodly number of catechists, who are, some of them, little, if at all, behind the average of native missionaries in point of efficiency and power. Our Indian mission is, as I have said before, relatively small; but, if it grows during the next few years at all in the same proportion that it has done during the last decade, we shall have, by the blessing of God, a very great and glorious work to record. In conclusion, I wish, in the name of my brethren and myself, to thank you, Dr. Macleod, for the practical sympathy you have shown in our work. In England you have preached for our Society on more than one great occasion, and you have shown this evening that you are as catholic as ever. May God bless you and your friend Dr. Watson, during each step of the loug journey you have still before you! May your mission be abundantly successful, and may your latter days be your happiest, brightest, and most glorious!"

The deputation from Scotland were solicitous to be well acquainted with the working of missions in India. Something they had themselves seen. Dr. Watson, in his address, observed:—

"He had that day the pleasure of seeing twelve or fifteen native clergymen, and was struck with the sight, and felt that a real work was being done. Then, in regard to the schools of the young men, he had had a very vague idea of what they were until he saw them. He had heard the pupils spoken of as boys, but uow that he had seen them, he saw that they were young men, capable of judging for themselves. Having seen this, and many other things like it, he could now go away with a very different opinion, and was not sorry for having come out to India. He did not wish to give exaggerated reports, and he could assure them that, in all communications between the committee at home and the missionaries, no hint had ever been sent out to furnish any statements of a sensational or exciting kind."

Assuredly, the sensational element is not needed where there is reality at work. But, besides what they had themselves seen, there had been placed before the brethren from Scotland, at this meeting, an important mass of information, brought together from diverse quarters, and from the field of various Societies; facts, the genuineness of which could not be disputed, as Dr. Macleod forcibly observed, "because they had been stated before a great assemblage, where the speakers might be challenged if they made any misstatements."

We recommend these well-authenticated facts to the consideration of persons in this country who are so ready to write "failure" on missionary work in India and elsewhere. Perhaps some of these dispragers have been in India for a time, but as "several months' voyage across the same ocean did not necessarily add much to one's ideas of the ocean," so the residence of many years in India has not availed to acquaint these gentlemen with facts so patent that they were openly stated at Madras before a monster meeting composed of individuals of every rank and of various shades of religious conviction, and yet remained uncontradicted. To repeat the words of Mr. Fenn, let it be remembered that "there are 89,000 Tamil Christians and others within 150 miles of Cape Comorin;" and that if to these be added 11,000 Malayalim Christians, there are in the extreme southern corner of the Indian peninsula no less than "100,000 native adherents of Christianity, all separated from heathenism, formed into congregations, and their names all on the various mission rolls."

Surely this is more than a "handful of corn in the earth;" and, as a genuine work, shall we uot believe that it will reproduce itself, until "the fruit thereof shall shake like Lebanon?"

There is another point of great importance to be noticed in connection with this meeting. We are thankful to find that Christian people of different Churches and denominations, when considering the great subject of Christian missions in the presence of the heathen of India, were not satisfied to take their stand on the thin ice of sectional differences, but on that solid foundation of Gospel truth, the believing reception of which is necessary to the salvation of every soul, whether from among Episcopalians, Presbyterians, or Wesleyans.

On this point we quote the following passage from the address of Dr. Macleod:—

"Another object of the meeting was the manifestation and the promoting of unity among Christian Churches. He was aware that there was a craving for such a unity. Christ prayed that his people might be one, even as He and his Father were one, that the world might believe that God had sent Him. Look, he said, at the unity of the army—at that army which was now going to fight in Abyssinia. It would march to battle, and dare everything in obedience to the word of the com-

mander, but would that prove that God had sent Christ? Again, there was the unity of a nation like Great Britain; but would that prove that God had sent Christ? But as they met together that evening, and addressed God as a common Father, their hearts forgetting all differences, such a union in spirit, springing from a common faith and love in Jesus, this alone was the real unity of life in the Church, which could be only accounted for by the fact that God had sent Christ, and that He was the ever-living source of life."

Christian men, in the presence of India's heathenism, felt, if they would not be contemptible, that they must unite, and, as a united body, take their stand. There is ample room to do so. That in which they agree is primary and essential; that in which they disagree is secondary and subordinate. There are many at home who reverse this order. That which is of secondary importance, because the belief of it does not secure the salvation of the soul,—this they elevate into the very essential of a Church, while that which is the true essential is thrust under, as of no import. There are those who, standing in the Church of England, commune with Rome, but will hold no communion with a Protestant Dissenter, because, although he holds sound doctrine, he does not hold by episcopacy. Rome, on the other hand, retains the form, although from the truth she has apostatized. This, in their opinion, is preferable. They can bear with this; with the other not at all.

It is important, indeed, that all who, in this country, love the truth as it is in Jesus, should imitate the example of our brethren in India, and present a more united front in the presence of the enemy.

QUEENSLAND—COMPULSORY SERVITUDE OF SOUTH SEA ISLANDERS.

Much uneasiness has recently been felt by many of the inhabitants of Queensland at the prospect of oppression and social demoralization afforded by the increasing practice of importing natives of the South Sea Islands, for agricultural labour in the Colony, ostensibly as free agents, but really as bondsmen, or little better than such. Further, many of the poor creatures thus inveigled into lengthy and unremunerative servitude, are virtually kidnapped from their native islands, either by force, or entrapped by false and tempting promises which are never fulfilled. The religious and moral interests of the Colony are, in a particular degree, imperilled by this system, which so closely resembles that which has brought such innumerable sufferings upon the American States and other lands. All the islanders thus imported into Queensland are males; they are generally grossly ignorant and licentious; and hence their condition soon becomes a general social nuisance; when they perceive the manner in which they have been deceived, they also naturally become resentful and troublesome. But above all, a most mischievous scandal to the Christian feeling and profession of the Colony is ensuing, in consequence of the compulsory servitude and wicked kidnapping of these unfortunate people.

Captain J. P. Luce, of H.M.S. *Esk*, the senior naval officer on the Australian station, reported to the Governor of Queensland, on the 25th of April, 1867, as follows: "I have lately received reports of the loss of several vessels, and the murder of several Europeans at Hinchinbrook and other islands of the new Hebrides group. I enclose an extract from a letter written by a trader in that group, wherein you will see that he is informed that the natives say that they are doing these atrocities in revenge for the loss of many of their countrymen who were carried away, three years ago, to Queensland and the Fiji Islands, by Europeans, who hired them as labourers, and promised to return them to their homes in twelve months."

A vessel recently arrived at Maryborough in Queensland, bringing a large number of islanders as a speculation. They had been ordered by no one, and were sold by the captain at £9 per head to any one that chose to buy them. Again, a batch of twenty-six islanders were landed at the Upper Flats in September. The vessel bringing the latter was to have imported sixty instead of

twenty-six ; but on arriving at the islands her captain found that other ships from Queensland had preceded him, and had kidnapped those whom he hoped to have secured.

The agricultural interest in the Colonial Legislature is very influential, and seeks to promote the importation of the islanders. With this view a Bill has recently been introduced to "regulate and control the introduction and treatment of Polynesian labourers ;" or, in other words, to protect the large agriculturists in their system of imposing engagements for three years' cheap and servile employment of the "coolies," reserving their wages until the end of the term, and exercising, meantime, compulsory powers of exacting labour under pain of imprisonment. If, as will often happen, the islanders die before the three years terminate, or the employers become insolvent, the labour of the former is wholly unremunerated.

In a lecture on this subject, recently delivered at Brisbane by Mr. R. Short, he mentioned instances where the naked backs of the islanders had been beaten freely by the Queensland overseer to make them work faster. Again, at the Bowen Police Court, Queensland, in October, 1867, nine island "coolies" were brought before the magistrates by their employer, on a charge of illegally quitting his service. In defence the men pleaded that they had been badly fed, and *forced to work on Sundays.* The charge was ultimately withdrawn, inasmuch as the employer admitted that he had failed to feed his men according to agreement. The latter were, however, compelled to return to their work, and were cautioned that in case of further refusal to serve, they would be committed to Rockhampton Gaol. One of the men had been suffering from fever and ague for a fortnight, but it did not appear that the least provision for the needs of sickness had been made.

The good people of Queensland are abundantly warranted in their opposition to this Polynesian "coolie" system, by the experience of a similar system in British Guiana and elsewhere. Speaking of Guiana, the *Colonist* of March last says: "With regard to the moral state of the people, it is almost appalling to contemplate the amount of immorality which exists ; and to those who are engaged in the diffusion of education, and the instilling of the principles of Christianity into the minds of the mass of the people, the work at times must appear almost impossible to be overtaken. Amongst the mass of the people to whom we refer, sensuality is rampant in both sexes. Marriage as an institution does not exist. Affection for wife or family has no force. As we walk the streets our ears are perpetually assailed with profane and indecent language, even out of the mouths almost of babes and sucklings."

These affecting statements are fully confirmed by the account of Guiana and its coolies, published by the Rev. Robert Duff, the senior minister of the Church of Scotland in British Guiana.

The advocates of the coolie system in Queensland plead that the warmth of the climate renders compulsory labour by coloured natives an unavoidable necessity. To this argument it is justly replied that the Syrians, the Persians, and other energetic nations mentioned in the Bible, were white men, and lived in climates as hot as, and even hotter than Queensland. Again, Texas, Buenos Ayres, Monte Video, and Banda Oriental are countries quite as hot as Queensland, and the white settlers in those regions do not find themselves unable to work. A very convincing and practical reply to this objection is further afforded by the strong opposition to coolie importation manifested by the poorer classes of European immigrants in Queensland. Thus, when one of the oppressed coolies recently assaulted an overseer and broke his nose, the incident excited expressions of general satisfaction amongst the white labourers in the vicinity. The latter clearly perceive that cheap (and often wholly unpaid) coolie labour will be the degradation and ruin of the white immigrant. Speaking on this point, a local pro-slavery journal remarks that "those who would throw the slightest obstacle in the way of the introduction of Island labour should *clear out*, and go to some place which suits them better, and where the whites will not come."

Very naturally the independent British immigrants in Queensland object to "clear out" in this compulsory manner from the fertile land of their adoption. But their opponents are wealthy and influential ; and at present the danger is great, that a virtual slavery will be established in that young and hitherto free Colony which, in honour of our gracious Sovereign, was named Queensland.

It is to be hoped that the matter will receive the earnest attention of the Home Government, and that especially Christian and philanthropic persons in Great Britain will seek for means of sustaining the efforts of the band of good men (none too numerous) who in that distant Colony

are seeking to preserve the religion, the morals, and the free privileges of their land from the oppressions of a ruthless avarice. The interests of the Church of Christ, of the honour of English colonization, of the white race and of the black, are alike concerned in this important question; and we pray God Almighty to bless every exertion which may be made to remove from the people of Queensland the serious danger which now threatens to blight the religious and social prospects of their whole community.

MISSIONS IN NINGPO AND ITS NEIGHBOURHOOD.*

BY D. J. MACGOWAN, M.D., LATE MISSIONARY OF THE AMERICAN BAPTIST SOCIETY IN NINGPO.

As observations that I made during a late visit to Ningpo, may serve to encourage those by whose contributions the missionary work in that city has been sustained, I send them for their perusal, although I feel assured that they and all true friends of the cause are content to obey the command to give the Gospel to every creature, even if every creature reject it. But at Ningpo the Gospel has not been rejected. It has been received, and is making conquests daily.

It was late in the year 1843 that missions were commenced in Ningpo. Early in the following year a medical colleague from the American Presbyterian Church, J. McCartee, joined me, and about the same time a self-supporting English lady. Subsequently, to this little lay party several ministers were added, so that healing the sick, teaching the young, and preaching, together with book distributing, and house to house visitation, were soon in full operation, as means for enlightening its citizens on the Gospel. We were a people of strange speech and garb. We came of a hated race—of those who, more effectually to to demoralize them by opium, carried war throughout the land.

Ningpo was one of the cities that were taken after much slaughter. It was not strange, therefore, that we could engage as servants and teachers only those of the people who had no character to lose. Only disreputable persons would enter our service, and they came only to steal, defraud, and deceive. With persons who were despised by their countrymen, and who were daily cheating us, our work commenced. It was rather trying to call servants from the act of stealing to attend to your family service, knowing how they dislike the interruption, even for so short a time. Next came the outside rogues, who, seeing others making a good thing of it, schemed to get places. By diligent attendance at our meetings, they discovered that we were engaged in trying to get natives to join us in some way. They studied that way, and made professions of belief in Christianity, so that it cost us far more trouble to keep Chinamen out of the church than to get them in.

Of course we were sometimes deceived. The shrewdest foreigner who ever came to China will admit that Chinamen have often got the better of him;—the man who says he was never deceived by a Chinaman, merely declares that he never had the wit to discover, what any man of sense must know, that he *has been done*, if he had dealings of any description with these astute sons of Japheth.

Persistency in labour served, with the blessing of God, gradually to overcome all these obstacles to the truth in Ningpo, so that now, on visiting it after an absence of nearly eight years, my wife and I can better appreciate the changes than if our work there had suffered no interruption,—a work which it were futile in us to attempt to resume, as a single season at Ningpo would wholly incapacitate us for duties of any kind, and we have no alternative but to serve the cause in an independent manner.

The field has been cultivated mainly by three religious bodies; the Missionary Union in the first place, then by the Presbyterians, and later by the Church Mission (English) Society. Our friends, the English General Baptists, attempted a mission, and lately one of the bodies of English Wesleyans has sent missionaries, and also a Society of English Christians, of whom Müller may be taken as the representative, its missionaries relying, as he does, on faith and prayer for daily sustenance. Most of these brethren are Baptists, and are scattering themselves through the interior. Protestant missionaries have been

* From the *Missionary Magazine*, Boston, U.S.

most unfairly reproached for having remained at the ports, instead of going where the evils of foreign intercourse were not a stumbling-block to their work. But there was no help for them. It was easy enough for them to go to an inland city and preach; but the result would have been the punishment of any native who might have offered him shelter, and his deportation to a consular port to be mulcted by his consul. Now, however, the undertaking is practicable, and we find the Ningpo missionaries availing themselves of the opportunity; indeed, the missionary who should be unwilling to do so is not worth his salt under any circumstances.

What has been accomplished hitherto has been through the joint, and I am glad to be able to say harmonious, labours of American Baptists, American Presbyterians, and English Episcopalians. They have afforded an example to those declaimers who make so much noise about Christian union, by requiring, as a condition precedent to acceptance in their ranks, that one should stultify himself. Here each has been allowed to carry out his own convictions of duty; in short, each man has minded his own business, and Christian union has been the product of that extraordinary process.

There are between four and five hundred professing Christians in good standing, in connection with these mission Churches, who are scattered from the Chusan Archipelago to the mountains in the interior. To one who is aware of the obstacles that had to be overcome before this degree of success could be attained, the result is most satisfactory; to all others it may appear meagre. But even the caviller must admit that the besieging party have acquired commanding positions, and that now we are able to turn on the enemy some of his own ordnance. This is a manœuvre, by the way, that he is resorting to. He is strategically turning preaching against us. Nothing afforded me more encouragement at Ningpo than when I went to the temples on preaching-days, to see how the cleverest men in the city were occupied in haranguing the people on moral subjects. The upholders of Buddhism and Confucianism have been driven by the Christian pulpit to employ this means of resisting the influences of that pulpit. They seek to emulate the missionaries. What abuse and ridicule the missionaries in China receive, come from so-called Christian, not heathen sources. When they refer to missionary teaching disparagingly, it is because of the only fault they find with the doctrine—its failing to enjoin ancestral worship. When these people come to understand the scope of the Fifth Commandment, they will be ready to yield what all consider the stronghold of heathenism in China—ancestral idolatry.

In educational matters the Presbyterians are farthest advanced. Several of their school-children have advanced so far as to be thought fit for the sacred office; and my friend, Dr. McCartee, who has attained only to the distinction of Elder, though virtually a lay Bishop, finds some difficulty in convincing the native Presbyters whom he has brought from loaferhood, that they occupy a higher place in the Church than he.

Brother Knowlton has taken much pains with several promising young converts who gave promise of great usefulness and early fitness for the ministry, but death removed them. Those who fill their places will require long training ere they can be entrusted with the commission of an evangelist.

A marked improvement was discoverable in the character of the native Christians, in their intelligence, and I believe, also, in their piety. The three denominations all meet betimes together, and present an imposing appearance from their numbers. They feel that they are a community, and know that in many things they are far above the masses around them.

In our mission, about one-third of the members are women, some of whom have been found well qualified, after a little training, to act as Bible-women. Nothing that I ever heard can compare with the volubility of these Baptist sisters of Ningpo. In several cases the female members belong to families of distinction, and one of these, I may add, would, if placed among the beauties of the world, be remarkable for classical comeliness.

In company with Mr. Knowlton, I visited all the out-stations, a work that consumed much time, and that necessitated no small amount of painful travel,—now crossing an arm of the sea in a boat where Chinamen were packed like sardines, then on rivers in coffin-like boats, each of which would hold but a single passenger, who dares not turn lest he get a capsize; then riding between poles, almost on a rail; then bestride degenerate Rosinantes; modes of locomotion that involved an expenditure of vital force, which, at home, would suffice to take a man from Boston to Omaha. Knowlton's Green Mountain frame fits him for such arduous labours, and his unflagging love of the cause enables him to find an enjoyment

in it which nothing else on earth could offer. The Church members and inquirers were always previously notified of our coming, and they accordingly turned out in full strength. Their conference and church meetings were peculiarly interesting. There were exhibited the same excellences and the same infirmities that come out on similar occasions at home. No human instrumentality could make two such diverse people as Americans and Chinamen so much alike;—a touch of grace makes all men kin.

Personally, we—that is, my wife, my daughter (the only survivor of the children that were given to us at Ningpo), and myself,—had much reason to be gratified by all we saw. Those who had been patients, pupils, or servants, gave us a warmer reception than could have been expected from so impassive a race. Missions at Ningpo have not been a failure. What has been accomplished has cost many precious lives. Since I ministered to diseased and dying missionaries at Ningpo, I have discharged the same duties for the mangled on the field and in the hospital. I have witnessed heroism alike on the banks of the Tahiah and on the Potomac. I have seen young men go down to premature graves for the cause of Christ, and also for patriotism. In both cases they were heroes, whom it was a privilege to know, and an honour to serve; but it seems to me that those whose earthly tenements were committed to the marshy rice-field of China, leave influences behind them which will be operative when our country will have all but forgotten the noble youth that crowd the cemeteries of the South.

I bespeak for this mission, which is entitled to the distinction of being styled the Chihkiang, all the support which the Union and the Churches can accord to it. It is permeating the Province of Chihkiang, in which Ningpo is situated, a portion of the empire that is second to none in importance.

MEDICAL MISSIONS IN INDIA.

On this occasion we desire to draw attention to an extensive district in our Indian empire, where there seems to exist an unusual amount of spiritual destitution, not among the native inhabitants merely, but among the European settlers. The writer of the following letter, who evidently understands the special circumstances and takes a warm interest in his fellow-countrymen so unfortunately withdrawn from religious opportunities and privileges, considers that a medical missionary, or, at least, a medical man of missionary spirit, would be more likely than any other individual to exercise a salutary and saving influence. We agree with him in this opinion, and gladly embrace this method of making known this necessitous and promising field to the many young professional men who are at this moment looking out for employment either at home or abroad.

For obvious reasons, the name of the district is withheld; but any one inclined to make inquiries may apply to the secretary of the Medical Missionary Society, who will put him into communication with the gentleman to whom the letter was addressed. It may be added, that, to make a beginning, the writer of the letter offers a contribution of £25 a year to help in establishing either a clerical or a medical missionary in the district.

"In my collectorate, in the district of ———, there are some 200 Europeans. The district embraces between 1,100 and 1,200 square miles. There is not a Protestant church in the district, or, I may say, any outward mark that a God is known, or at least recognized. I will give you an instance of the state of things, which struck me forcibly in a tour last month. I went into the European graveyard in ——. There were plenty of graves surmounted by tombstones and monuments, most of them covering the remains of men who had been in the position of gentlemen in this life. On *only one* out of, I suppose, some two dozen or more, did I discover one word alluding to the future! Not a text of faith or hope or consolation! Is not this chilling and saddening? There is no minister in the district. One or two have been there for short periods; but, I fear, they were not suited to the place or people. One very earnest man was there for a few months; but his wife fell ill, he lost his two little children (the single exception of a tomb with a reference to a future state on it, above alluded to), and left about a couple of years ago. The planters are much scattered, and whilst they are, from their lonely lives, much exposed to temptations of various kinds, they are far removed from elevating or restraining influences, such as affect men who live more under the eye of society.

"A clergyman would have a very difficult charge, and, humanly speaking, would require very peculiar qualifications to do much good. But the wants of the district, in a medical point of view, are great; and when we were speaking once, my sister suggested that there would be a good field for a medical missionary. Thinking over it, it struck me that if a medical man could be got to come out, he would have a good field, not only for the practice of his profession, but for doing an amount of good in a religious point of view, and that in this latter he might be more likely to have opportunities and meet with more success than a clergyman.

"I should like much to see an efficient doctor settled in each of the divisions of the district. I conceive that a man who had skill, tact, and physical endurance, might fairly reckon on making from five hundred to ten hundred a year from practice; and he would probably have a little coffee, cinchona, or tea planting besides.

"If the Medical Missionary Society could find an *earnest*, *religious* medical man willing to come out, both to practise his profession and also—though without the name of missionary—to act as a missionary, by having divine services in his house, or at other houses where the planters were agreeable, and by using his opportunities to minister to the spiritual and moral as well as the bodily health of those with whom he might be brought into contact, I do think that, by God's blessing, a most important work might be done."

We again commend this matter to the attention of young medical men who desire to devote themselves to the service of Christ. It is no common circumstance for one occupying a high position in a district, and possessing both accurate information and local influence, to be thus writing home for an evangelistic agency. Surely the Lord's hand may be recognized in the whole affair. Let us hope and pray that a well-equipped and zealous man may speedily offer himself for the service to which he is invited.

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh by the Commercial Bank, or Dr. Omond, 43, Charlotte Square; and in London by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W., or by Messrs. Fuller, Banbury, Matheson, & Co., 77, Lombard Street.

TEN YEARS OF THE MISSIONS OF THE AMERICAN BOARD.

THE *Missionary Herald* says:—The number of native pastors connected with the missions of the American Board has increased within the last ten years from 18 to 84, one half of whom are entirely supported by their people,—pastors of independent Churches. This is work finished. Independent light-centres are thus set up, and though the influence of the missionary is still needed for counsel and encouragement, his great work is done; and when a sufficient number of such centres are established among any people to serve for its spiritual illumination, he can transfer his labours to another field.

The number of out-stations has increased from 79 to 482. The place where a missionary resides is called a *station;* a town or city in the neighbourhood, where a spirit of inquiry has been awakened, and where evangelizing work is regularly carried on by a native preacher or helper, is called an *out-station*. Hence the number of out-stations marks the progress of the Gospel in the surrounding region. The advance in this respect within ten years, is very cheering; but it also marks the crushing labours thrown on the feeble band of missionaries, and the rich opportunities for Christian effort they enjoy.

The amount contributed to the support of the Gospel by the native Christians, for the year 1866, was over 40,000 dols. in gold—an eighth part as much as was given by all who contribute through the Board to advance the cause of Christ in foreign lands—and by men and women but a few years out of the darkness of heathenism or the degradation of false worship.

In Western Asia, mostly in the Armenian missions, the advance in ten years is marked by the following figures: native pastors increased from 5 to 34; native churches from 34 to 67; Church members from 1,127 to 3,248; contributions from 500 dols. to over 12,000 dols. And

this gives but a very inadequate conception of the great change of sentiment among the people. One other item, from Harpoot, reveals the growing interest in the pure Word of God—11,000 copies of the Scriptures *sold* within ten years.

Our brethren, in the entire mission field, are overborne by the blessing of God upon their labours, and plead most earnestly for help to gather in the harvest.

THE MISSION TO THE GABOONS.

Gaboon or Gabon is a river in West Africa,* entering the ocean about twenty miles north of the equator, in longitude 9° 18′ E. Its width for forty miles, from the mouth, varies from eight to fourteen miles. For the last thirty miles of its course, this river is fully equal in size to the Senegal, Niger, and Congo, and much superior in grandeur and beauty. Its general course is westerly. Many rivers flow into it, the banks of which are interspersed with numerous villages. Forty miles from the ocean it divides into the Rembwe, which is a mile wide at its mouth, and navigable some distance for small vessels, and the big Orombo, or the Olombo-mpolo, which has a width of more than two miles at its junction with the Rembwe, and is navigable to where it divides into the Kâmâ and Bâkwe. Of those branches, the Bâkwe, which is a quarter of a mile wide where it unites with the Kâmbâ, is said to have a boat navigation of forty or fifty miles; and the Kâmâ, which is twice the size, would allow the passage of vessels of a moderate burden a still greater distance, were it not for a sand-bar at its mouth.

The country for the distance of 100 or 150 miles into the interior is quite uniformly level, and covered with forests, so dense as to render it next to impossible to thread them, and the native paths (for there are no roads) are not wide enough for a horse, or even for a man with a pack of any size, to pass. The banks of the rivers are in many places low and marshy; in others, for miles together, elevated. Farther in the interior the country is hilly, and rises at length into magnificent mountains.

Contrary to what would naturally be inferred, there is good reason for believing that no place on the coast is more healthy than the Gaboon country. This is owing to several causes. The rainy season, which (including a month called "the middle dries," when the showers are less frequent) lasts seven months, is the warm season, when the thermometer ranges from 72° to 88° Fahrenheit; then the rains are generally in the night, so that one is less exposed to take cold. Again, at the close of the rainy season, the sky becomes overcast with clouds, by which means the disastrous effects of a burning sun, operating on the luxuriant vegetation of the rainy season, are entirely obviated. The region through which the upper waters of the Gaboon flow is supposed to be highly salubrious; and when the way shall be opened to the grand mountains which are in full sight from a hill at the back of King George's Town, as fine a resort will be found, it is probable, for recovering from the effects of a tropical climate as the world affords.

Productions are various and abundant, consisting of plantains and cassada, yams, sweet potatoes, Indian corn, sugar-cane, pumpkins, peas, beans, &c. Goats and fowl abound, but cattle and sheep have only recently been introduced.

The tribes which now dwell on the Gaboon and its waters are not the original occupants of the country. Indeed, judging from present appearances, there is ground for very painful conjectures as to the number of tribes which have successively made their way from the interior, and been swept away during the hundred years that this has been one of the centres of the slave trade. The people spoken of by the present inhabitants as the first who lived here, are the Divwas; of whom it is said, only one is now left. The Mpongwes, who formerly lived far back in the interior, occupy their places; but they are only a remnant of what they once were, being variously estimated at from six to twelve thousand in number. The Shĭkanĭs next came over the mountains, then a wild, fierce, numerous, and powerful tribe, but they, though still more numerous than the Mpongwes, have almost literally sold themselves out, and are scattered among the border-towns of the Mpongwes and Bakĭlĭs. This last named

* The first part of this article is taken from Newcomb's valuable *Cyclopædia of Missions*.

tribe came over the mountains yet later, overpowering the Shŭkanĭs, and are the principal occupants of the branches of the Gaboon. They thus far know but little of trade, have had little to do with rum, the great bane of these tribes, and are in many respects a promising people. Within ten years the Pangwes have made their appearance; though rude and possibly some of them cannibals, yet a noble race, muscular, healthy-looking, and uncontaminated with the vices of civilization. They wear scarcely any clothing, many of them paint their bodies with redwood, and nearly all of them wear ornaments of white beads, ivory, and iron rings. The iron seems to be of an inferior quality, and many of their implements are made with taste and skill equal to that of any people in the world. Already not far from 10,000 of them are settled on or near the waters of the Gaboon; and they say they are only the pioneers of those who are to follow.

The Gaboon people are divided into four distinct political communities, two of which occupy the south side of the river, and two the north. The number of the Gaboon people proper is not large. They act as factors for the interior tribes. The articles of traffic besides slaves, are ivory, redwood, ebony, beeswax, and gum copal. The annual export of ivory exceeds thirty tons. The entire trade of the river, besides slaves, was estimated, some years ago, at over £20,000. The native merchants through whom this trade passes are respectable and trustworthy men, who live in comfortable style, and associate with foreigners on terms of equality. Their houses are supplied with many useful and costly articles of European manufacture, and their tables spread with delicacies. Most of them speak intelligible English. Most of the men are engaged in trade. The women and slaves manage what they call their "plantations." They pride themselves not a little in their approximation to the habits and customs of civilized life.

The government in all these tribes is purely patriarchal. The term *king* is derived from Europe; no power answering exactly to the name is possessed by him on whom it is conferred, and no central power exists which is acknowledged by the separate villages. Slavery in a mild form—polygamy in perhaps its worst character—and, on the lower waters of the Gaboon, intemperance prevail. Witchcraft is universally believed in. Death, whatever its immediate cause, is very generally attributed to this, and he upon whom suspicion fastens as the agent, is made the victim of a relentless persecution. Still the people are farther advanced in civilization than any other on the whole coast, and possess such elements of character as give promise that they will rise rapidly under the influence of the Gospel. Their general disposition is mild and peaceable, and they manifest an unusual desire for instruction. The Mpongwe language is spoken very extensively along the coast, and is supposed to be, with more or less dialectic differences, very largely used throughout central Southern Africa. It is wonderfully perfect in its structure, of great flexibility, and pleasant to the ear.

King Denis (see the frontispiece) is one of those town kings here referred to. It will be noticed that he and his queen have great ambition to imitate European dress, and to assume the attire, somewhat absurd-looking when thus used, of European potentates. There is the coat, well decorated, of the military commander, and the would-be imperial crown, while a picture of Napoleon Buonaparte is in the background. Absurd as such imitations may look, it is nevertheless a token of good that there should be a general desire to adopt the customs of civilized nations.

The following is from the report of the American Board of Missions for 1866:—

The mission of the American Board in West Africa was begun at Cape Palmas in 1833. In 1842, schools were in successful operation, with near 200 pupils of all grades, and a Church had been organized, to which had been admitted thirteen natives on profession of faith. In consequence of some difficulties with the local authorities, it was thought best to remove this mission to the Gaboon. The reason for selecting this site was the hope of penetrating far into the interior, and thus reaching tribes more numerous, and less affected by the corruptions of commerce and the slave trade—a hope which the information at that time seemed to justify. The occupation of the present field extends over a period of a little more than twenty years.

Mr. Walker has been engaged in the work twenty-four years, Mr. Bushnell twenty-one, and Mr. Preston eighteen. There have been no deaths of members of the mission for the last eight years, though the health of those now in the field is more or less impaired. Efforts have been made at different times, in former years, to press up into the interior, but without success. Physical obstacles of an unexpected character, the jealousy and the opposition of the natives have

been in the way. The facilities for reaching the inland tribes have not been at all what the mission expected at the time of its removal. A letter from Mr. Bushnell, dated the 23rd of June last, gives the following account of the present field of operations: "Five towns between Baraka and the Plateau, with three in front of Baraka and two above, constitute the direct field of our labours in connection with this station. They are ranged along the beach a distance of two miles, and the station is on a slight elevation about a quarter of a mile in the rear, overlooking the towns, and often annoyed by the noise and confusion that prevails in them. The population is composed of a heterogeneous mass of Mpongwes, their slaves, and people from all the surrounding tribes, coastwise and interior, with representatives from Fernando Po, Cape Coast, Cape Palmas, Monrovia, Sierra Leone, and numerous places along the coast; but nearly all speak either Mpongwe or broken English, and may be benefited by our preaching, which is in both languages. It is difficult to estimate the number of this ever fluctuating population, but with slaves on the plantations and those absent engaged in trading, it may be twelve or fifteen hundred, though perpaps seldom more than half that number could be found in the towns at one time. In three towns, visible from our piazza, there are two English, one Dutch, and two Scotch trading factories, in addition to two or three minor native establishments, in all of which dram-selling an drinking of almost every variety is carried on, the Sabbath is little regarded, and other vices are indulged in without restraint. Nearly all the people are directly or indirectly connected with and influenced by these foreign agencies; and many of the men and boys are in their employ."

For some years past the relations of the mission to the French authorities have been very pleasant, a French Protestant, for a part of the time, being in command. But next to the influence of the traders, the greatest hindrance to our work is found in the Romanists, who have made every effort to secure a firm hold at this point. They evidently set a high value upon this locality as a centre for their operations. A new stone cathedral, beautified with paintings, throws our mission premises quite into the shade. The French Sisters of Charity have an establishment with a school of eighty-five native girls, gathered from the Mpongwe and surrounding tribes. The French Jesuit priests have a school now numbering 145 boys. They are ever ready to receive pupils lured away from our schools by the offer of better support and various indulgences. Often on the Sabbath, the pupils of the Papal schools are paraded past our station, making a display calculated to allure and tempt the simple youth who have been restrained from pleasure on that holy day. The congregations at religious services were never larger nor more intelligent. That at Baraka station has numbered from 85 to 150.

THE *Macedonian*, of the Baptist Union, for October, states: "At the meeting of the Burmah Baptist Missionary Convention, held in Rangoon at the close of October, 1866, there were present, and participated in the exercises, 19 American missionaries and 12 assistant-missionaries, 97 native preachers, 33 lay delegates, and 199 other disciples. Total attendance, 360. How such an assembly is contrasted with the scene described in the history of the Burman mission in 1820, in days of special gloom and discouragement, when the only three native disciples in Burmah begged Messrs. Judson and Coleman to remain at their post till there were eight or ten believers in the empire, as seed for the propagation of the Christian faith.

"The present total of Church members, connected with all the missions in Burmah, as reported to the Convention, is 15,923."

The *Macedonian* for November, states: "Mr. Cross [of Toungoo] remarks, July 20, that in his opinion 'more will be baptized and added to the Churches in Toungoo district this year than all put together in former years since the troubles in Toungoo began.' One preacher has baptized 118; twelve have been baptized in a village which has had the name of being one of the worst places in Toungoo. All who made application were not received; but the candidates were subjected to careful examination. Mr. Cross adds: 'We expect to march steadily on, enlarging our borders in every direction.'"

INTELLIGENCE.

England.

(From our own Correspondent.)

The movement in opposition to the alarming progress of the extreme party in the Church is daily becoming more vigorous. It is time indeed for the strongest measures to be taken. The Church Association for the Suppression of Romanizing Practices in the United Church of England and Ireland lately held its third annual meeting; more than 1,200 persons were present, and the meeting was crowded to overflowing. The annual report gave an account of the progress of the year. It stated, among other things, that about £31,000 of the guarantee fund of £50,000, had been raised, and that £10,000 besides had been guaranteed by the Yorkshire Church Association. The chairman, Mr J. C. Colquhoun, mentioned in his opening address that, in the Ritualistic Hymn-book, our Saviour was represented as leading forth Mary as the Queen of Heaven, and she is singing, "Whenever man to Jesus you bow, say 'Ave Maria, Ave pro me.'" This hymn-book was used in Kent, and was so flagrantly Romish that the Archbishop of Canterbury desired the minister to discontinue it. Dr. McNeile, in a vigorous speech, said: "Archdeacon Denison has been saying in Convocation that he deprecated all these differences, because he says all the energies of the combined Church are necessary to resist infidelity. Has it ever occurred to the venerable gentleman to ask whether infidelity could wish any better thing than to have Christianity identified with Ritualism? If it could be proved that the worship of a piece of bread, and then the eating of the same, is Christianity; if it can be proved that Christianity is inseparable from that, both would fall to the ground. Look at France. The intellect of France is infidel, and men tolerate the priest because it amuses and influences the women of the country. But, he was going to say, suppose the decision is against them, suppose it should turn out on inquiry that our reformers, although they knew how to live and how to die in the service of the Lord Jesus, were nevertheless bunglers in legislation, and actually left laws behind the very opposite of their own teaching and practice; suppose it was made clear that there was no Reformation, that what we fancied was a Protesting Church against the Church of Rome is not such a Church: that the articles declaring that the doctrines of the Church of Rome are not to be found in the Word of God are a mistake; in that case there would be an appeal to the powers that be. We should go to our Legislature and say, here is the law, is it to remain? If it is to remain then look to it, for you may have the Church; but you shall not have the people in it. Speaking for himself, if the Church called upon him to bow before a piece of bread, he would go to-morrow. He believed the present assembly was a sample of the whole of England, and that if such doctrines were laid down as the doctrines of the Church of England, Ritualism and Romanism would be left high and dry in their glory." The Rev. J. C. Ryle, said: "The cause of their assembling was to consider whether Protestantism should be the religion of the Church of England or not; whether the candle lighted by our Reformers shall be quenched; whether Protestantism shall live or die in this present period in England's history. Ritualism paves the way for Popery, and if it triumphs Popery will be in the ascendant. In Convocation, recently, the Bishop of Oxford had declared he did not believe the Church of England was drifting towards the Church of Rome. If the Church of England is not drifting back to the Church of Rome, what means all the offensive ceremonial, the doctrine of the real presence, and the other things which to common sense are downright Popery? What about the practice of confession, that abominable institution against which even the Church of Rome herself has levelled many an allocution. A ship may drift and yet those on board not be aware of it; and this is just the position in which we are placed. If ever there was a time for the Church Association to be active, it is the present. Men in the Church now-a-days avow sentiments that fifty years ago our forefathers would not have thought possible. Then the Pan-Anglican Synod, as it was called, was another sign of this drifting back to Popery. In the address there was not the

slightest reference to the Reformation—it was ignored. No right hand of fellowship was held out to the Presbyterian Church, the Church of Luther, of Calvin, of Switzerland, of Germany, nor to those good old Nonconformists, whom our forefathers, with great stupidity, drove out of the Church, 200 years ago."

A great anti-Ritualistic meeting has since been held, at which Mr. R. C. L. Bevan presided, and which was most numerously and influentially attended. Dr. McNeile was also one of the principal speakers at this meeting. Mr. Chambers, M.P., Mr. George Moore, and others, took part. It was felt, as the latter gentleman described it, that there must now be "war to the knife."

The *Church News* proceeds to all lengths in identifying the two Churches—the Church of England and Church of Rome. It recommends the establishment of Romanism alone in Ireland. "Such a step," it says, "would tend to provide a school of moderate priests whose influence in favour of Corporate Reunion in the future would be at once great and beneficial. For we must look to the future; and we *must* look to Corporate Reunion as the true and Divine remedy for all our manifold evils and palpable losses. The divisions of past ages, which have wrought such mischief, must be healed not by the moving of individuals from one communion to another but by a solemn, formal, corporate action."

The Unitarians are following in the wake of the Ritualistic party. The Rev. Goodwin Barmby, Unitarian minister, of Wakefield, well known in his own body, trusts a day will come when the Unitarians will celebrate their worship with such a ritual as was once used by the Arians beneath the Metropolitan dome of Constantinople. In the new churches crosses above the Communion table, stone Communion tables and floral garlands round them are frequently to be found.

A very determined movement is in progress, in opposition to the bill of Mr. Coleridge, for the opening up of the fellowships, tutorships, &c., of Oxford and Cambridge to Nonconformists. It is represented that the proposed change is fraught with danger to Christianity itself, as persons of infidel opinions might be introduced. The Archbishop of Canterbury will strenuously oppose the bill, which in all probability will pass the House of Commons, and reach, in consequence, the House of Lords.

Dr. Guthrie, the well-known Scottish preacher, is devoting his energies to the cause of the Waldensian missions in Italy. A very large meeting has been held in Willis's Rooms to inaugurate a Society in aid of these missions. Never was Italy so open to evangelistic effort. Wherever the work is taken up speedy success attends it. The inauguration of such a Society in aid is therefore most important.

Dr. Tidman, the secretary for many years of the London Missionary Society, died on the 15th March, at the age of seventy-six. He retired from active duty a year or two ago, when he was succeeded by Dr. Mullens, late of Calcutta. After the long decline following incomplete recovery from the paralytic seizure which changed his vigorous management of the chief department of that Society into an honorary relation, another stroke prostrated his remaining energies, and prepared his relatives and friends to look for his departure. The last six weeks of his life was a time of almost unclouded sunshine. He spoke with the deepest affection of his younger colleagues and successors in office; he expressed the warmest approval of their vigorous measures, and prayed for them and their work, and for the missionaries abroad, with the simple earnestness of a child. His last words were, "Jesus Christ, the same yesterday, and to-day, and for ever."

The Bishop of Winchester, the oldest and most esteemed of the evangelical bishops, has been attacked with paralysis, and it was feared for some time that he could survive only a few days. He is, however, gradually recovering.

Scotland.

(From our own Correspondent.)

The Union question has continued to excite much interest during the past month. A debate which was felt to be one of vital interest as regards the movement, took place in the Edinburgh Presbytery of the Free Church. A motion was introduced by Dr. Horatius Bonar to stop the negotiation. This was supported by Dr. James Buchanan. The argument was that, if the negotiation proceeded on the present understanding, the Church was in danger of compromising her principles. The motion was very strongly opposed by Dr. Candlish, Sir H. Moncrieff, Dr. Blaikie, and others. The latter, in his speech, referred to the "Statement" put forth by the opponents of union. One passage characterized the proposal to make the question of the magistrate's duty to religion an open question, as a proposal to make sin an open question, or homage to the Church an open ques-

tion ; and he asked if any one could imagine that such fearful charges as these were in harmony with the spirit of brotherly love and confidence. He thought it a serious thing that Dr. Bonar should be engaged in circulating a document far and wide which contained charges of that kind against his brethren, and then turn round and make plaintive appeals to them on behalf of brotherly confidence and love. As to the opposition to open questions, he thought that, instead of having too many open questions, they had rather too few, and that it would be better for the interests of Divine truth generally, if more freedom were allowed on many points that were not of the essence of saving truth. The policy advocated in the "Statement" of opposing open questions eats out the heart of the Church, and crushes out the instincts of the most noble and eminent in the Church, constraining them to do things of which their better nature disapproves ; it substitutes a fanatical frenzy for a wholesome Christian zeal, and it represses all enterprize and all evangelistic effort. I do believe it tends to drive away young and ingenuous men from the Church, and that it fosters the very scepticism which its soul abhors. The Rev. R. G. Balfour, the Rev. E. A. Thomson, the Rev. M. Arnot, and others, spoke on the same side. Dr. Begg, who had been one of the chief movers in opposition to union, supported Dr. Bonar, and Dr. Rainy wound up with a very conclusive reply. The motion was lost by a majority of 38 to 21. The question has now been agitated in almost all the Presbyteries of the Free Church. The impression now seems to be that the agitation against union has very much exhausted itself, and that a strong reaction is setting in. The United Presbyterians have not raised the question in any of their Presbyteries.

The Presbyteries of the Church of Scotland continue to discuss the abolition of patronage. The large majority are in favour of such abolition, and there can be scarcely any doubt that the next General Assembly will pass a motion in the same sense.

One of the most prominent ministers of the Church, Dr. Robert Lee, died at Torquay on Saturday, the 14th March. He was the leader of the movement for introducing a liturgy into the Church, and was the most prominent innovator. He was seized with a severe attack of paralysis while riding on horseback the day before the meeting of the General Assembly, in May last, brought on by the protracted study which he had undergone in preparing for his vindication before the Supreme Court of the course he had adopted in using printed prayers in his place of worship. Dr. Lee was sixty-four at his death, having been born at Tweedmouth in 1804. What effect his death will have upon the liturgical movement it is difficult to say. A few years ago it would have stopped it, but now he has left behind many supporters. He was a man of great vigour of mind, though not of much profundity.

Dr. Norman Macleod is on his way home, and is expected to appear at the Assembly in May, to give, with Dr. Watson, a report of his important Indian tour.

An agitation has been in progress for some time in the United Presbyterian Church for the abolition of drinking toasts at dinners, in connection with ordination and induction services. At a large meeting of elders recently held in Glasgow, a strong resolution was passed on the subject.

Both the Secretaries of the United Presbyterian Missions are retiring. The Rev. Hamilton Macgill, whose labours have been indefatigable in the Home Mission, is anxious for some less exciting sphere. Dr. Sommerville has been in office for about twenty years, and the foreign missions have grown immensely in that period.

Ireland.

(From our own Correspondent.)

THE national festival of Ireland has come and gone without a sign. There was much wearing of shamrocks, perfect quiet, and little drunkenness. A year ago there was rebellion and panic. The Romish prelates take credit for the change. They have denounced Fenianism with a persistent firmness ; but it must be said also that Fenianism has denounced itself, and that its informers and explosions have had as much influence as episcopal maledictions. The sole excitement of St. Patrick's Day was a letter from Dr. Cullen, and that no more than a new edition of his "Miracles and Character of the Saint," with an appendix containing a letter from the Pope, in which the Cardinal—"beloved Son"—is assured "that we regard you with an affection altogether especial, on account of your singular virtues." The Lenten pastorals which preceded this were more vigorous, and, while denouncing violence, must have perplexed the simple peasants to whom they were addressed by the picture they drew of evil for which English rule was responsible, and which

it seemed hopeless the English Government would remove. More political manifestoes than religious exhortations these are nevertheless, and from them we may gather the teachings which four-fifths of the population receive, and on the authority of Dr. Kieran, the Primate of all Ireland. "During the forty days," he says, "of which Lent consists, the kingdom of heaven suffers violence, and God sends down on his Church a large measure of his Holy Spirit to renew the face of the earth. . . . . There can be no doubt that many of our brethren who have gone to their account since the beginning of last Lent would think no price too high, no sacrifice too great, nor labour too arduous, that would put them in possession of the blessings which the approaching holy season will place in our reach. It is now in our power to adopt measures which will save us from punishments, many of which are enduring, and in comparison with which the rigours of the strictest Lent would be found to be sweeter than honey or the honeycomb." Penance, we learn, was demanded from the thief on the cross, and "no other foundation can be laid for the salvation of the sinner except that which has been laid by Him who has said, 'Unless you do penance, you shall all likewise perish' . . . the alternation placed before us by the Author of life and death being penance or perdition. . . . The guilt of sin and the eternal punishment due to it are remitted by the sacrament of penance; but when these are forgiven, there still remains a debt which must be paid to the justice of God in this world or the world to come. . . . The payment of this debt is called satisfaction. . . . The main elements of satisfaction are prayer, mortification, and almsgiving." From which the practical lesson is drawn that our sins should be redeemed with alms to the Pope, and our iniquities with works of mercy to the poor. These denouncing bishops overlook the remarkable readiness of English people to concede to them at present even more than they want, the steady, if gradual, removal of disabilities, and the notorious fact that Protestants suffer much inconvenience and many misgivings from the dominance of Romish exclusiveness in education, and of Romish arrogance in public life.—After a hundred and eighty years a Lord Mayor of Dublin has attended a Roman Catholic chapel in state, and Roman Catholic judges of assize proceed with the same pomp to chapel as their Protestant brethren to church.—The Ecclesiastical Titles Bill is as entirely disregarded as if it had never been passed; and Protestants are promised a good-natured but restricted toleration such as is consistent with the Catholicism of Spain. For the time, too, Catholicism has gained strength, partly from intermarriage, partly from the displacement of the old Protestant shopkeeper in the country town by his enterprizing Roman Catholic neighbour, partly from the emigration of the Protestant farmer out of Ulster, and the immigration of the Roman Catholic in his room. It is stronger in spirit, unwearied in its activity, marvellously earnest, admirably organized. Yet though Protestant teaching has made no great breaches in it; it is really declining, by the ceaseless peasant emigration on the one hand, by the growth of intelligence on the other, for the very advance of the people in social position is negativing the intolerance of the priest. What it would be if it gained a bolder footing in England is hard to predict; but the work it has done in half a century should not be ignored by Protestants. It has nearly 2,400 chapels, of which more than 2,000 have been built since 1800, at a cost of £3,500,000. In the same period it has established about 300 convents, monasteries, hospitals, colleges, &c., at a cost of £1,500,000; besides building 600 parsonage houses, 2,990 shoolhouses, and 70 Christian Brothers' schools, at a further cost of £650,000, and endowing these institutions and others, so that the total expenditure since the century opened cannot be much less than seven million pounds. The maintenance of the 28 bishops, 2,527 parochial and 500 regular clergy, is estimated at £400,000 a year, the maintenance of the Church at over £100,000; and of hospitals, orphanages, colleges, &c., at £250,000. So that this Church of four millions, confessedly poor, taxes itself for its annual support at £750,000, besides large contributions to the Pope, the Propagation Society, and various minor missions, and without reckoning the considerable annual outlay upon new buildings. Chapels, indeed, are rising up on all hands, not from increase of worshippers, but to replace older and poorer structures; and where mass was celebrated in some miserable shed, or behind the shelter of a friendly rock, it is now performed under a gothic roof, and the full tones of the organ. In proportion to its numbers, the Romish Church, if these estimates are correct, is certainly not less, and probably more energetic than its Protestant neighbours. There is no very definite information of the voluntary contributions of the

Established Church; but the Presbyterians are said to have spent nearly a million in their church work since 1800, and they give annually more than £80,000, while some of their number are pointing out that if there were any pressure, their present revenue might be doubled from the Sunday collections alone, and that the large increase made to many clergymen's incomes within the present year, is only an earnest of the undeveloped energies of the body.

The meeting of the Colportage Society in Belfast was remarkable for the presence of Dr. Buchanan, who was one of the speakers. He dwelt on the importance of Presbyterian Ulster and Presbyterian Scotland standing shoulder to shoulder in these times; of the need of maintaining intercourse and Christian fellowship unbroken, even though there should not be perfect accord in all things; of the destiny and work of the Protestant Churches in Ireland, and their duty to lay the island under the power of the Gospel, as the only remedy for Irish diseases, and the only bond of Irish union; of the power of such a Society which, since 1859, had increased its colporteurs from 2 to 50, its book agents from 2 to 280, and the annual sale of periodicals from 15,000 to 450,000; and concluded by affirming that the worst evil which possesses Ireland is of a kind which goes not out but by fasting and prayer. . . . "Nothing, I firmly believe, will prevail over the Church of Rome in Ireland but a living and loving Christianity." The Society reports a circulation for the year of 550,347 publications, of the value of £4,888, an increase on the preceding year of 4,634 in the one, and £464 in the other. Of the publications 86,570 were books.

France.

(From our own Correspondent.)

"*Now or never!*" read a Paris concierge lately, picking up a little white paper he found under the doorway, "*Maintenant ou jamais!* surely a paper of revolutionary tendency! Ah! those *reds*, those *reds!* we know what they mean; they are about to pull all France about our ears again; but the police shall have this at once, and I shall get a good note for my zeal!" So the *bien-pensant* doorkeeper hied him to the nearest office, and spread the terrible paper before the commissaire. "*Now or never! Souvenir de l'Exposition!*" read that functionary. "Seditious, indeed," cried he, "we must find out the distributor;" and placed it on his desk. Great was his astonishment, when, after a few days, a brigadier brought him two legally stamped copies, and asked if he had read the terrible paper through; and still greater, when on reading it he found it was an appeal to go to Christ, now or never, and get pardon, peace, and holiness. But during the interval the wildest conjectures had been made, and the most natural conclusion had seemed to be that desperadoes were urging people to hurl Napoleon from his throne! This is a comic side of the serious fact, however, that uneasiness is everywhere, and gloom broods over France; uncertainty and want of trust are painfully prevalent. Take another incident in Paris private life: At an advanced hour of the night, last month, an unknown visitor came to the house of Jules Favre. He was introduced, but all the domestic part of the household were in the utmost state of alarm as to what was happening to their master—was he to be spirited off to some prison in France, or to some land beyond the frontier? The man was a simple newspaper agent intent on having correct proofs of the orator's last speech. Take another instance, this time in a distant town where telegraphic dispatches, and above all book-postage, are comparative novelties. A lady requiring tracts for a future journey, telegraphed to the Paris bookseller, and received them by post. Never was such a thing seen in N—— post-office! The authorities were called to view the awful parcels! It was dusk, and the road was lined with wondering agents, and the bureau glistened with mysterious eyes, as the party concerned went by special request to fetch the dreadful papers that no postman was allowed to convey to her hotel. A council sat that night, and resolved that the safest plan would be to rid the country of so dangerous a person, causing so much trouble to post and telegraph; and then, who could tell what those papers might contain? So the very next morning, as early as courtesy could well allow, the lady's chamber was graced by the presence of *Monsieur le Commissaire*, ordering her to leave the place immediately, which of course she did.

The calling out of young men to serve in the Mobile National Guard is a present cause of disturbances, which at Toulouse and other places have arisen to serious proportions. The universal feeling in agricultural districts is that the draining of the population for the army, under whatever shape, is the impoverishment of the land. In many places certain plants which would suit the

soil and bring riches to the farmer, cannot be cultivated for want of hands.

The modification of laws on the press does not bring the expected and hoped-for liberty; and the laws on public meetings now being revised, are not expected to be much improved. But they bring out oratory, and much truth in discussion, and the Liberal side hope that every effort paves the way to liberty, and quote the two Napoleons (!!) as favouring that hope. Thus, on returning from Elba, the first said, "Our aim was to organize a broad European federative system; to complete and give it all the extent and stability of which it was capable, we adjourned the establishing of several internal institutions, more especially destined to protect the liberty of citizens. Our aim henceforward is simply to increase the prosperity of France by the strengthening of public liberty." Many words of the present Emperor are brought forward from his works and speeches, but the majority and the ministers think France is not ripe for freedom of press and freedom of speech. The law on meetings, which greatly interests Christians, remains as it was, so far as they are concerned, the first article being already voted, which excepts political and *religious* meetings from the hoped-for improvement. (It allows public meetings to be held without previous authorization, but only so long as they *do not treat on political or religious matters.*)

The raising of Monseigneur Bonaparte to the dignity of Cardinal, lately, and the Emperor taking upon himself the expenses of installation, have not been much noticed, but are worth recording, as points in the Roman question. The Roman Catholic ecclesiastics are uneasy in France as to how they can possibly accommodate modern need with the *syllabus* and other antiquated directions from Rome. Rome itself is manifesting anxiety respecting what is to be preached, and *how;* and the Pope appears to be so far displeased with the *un*-ultramontane Archbishop of Paris as to have put impossible conditions between him and a proffered Cardinal's hat. Monseigneur Darboy has not suffered himself to be tempted into unworthy submissions. The *Annals of the Propaganda* give a flourishing account of its present financial state. It has received 5,145,558 francs, and spent 5,241,108; its last year's balance was 330,663 francs in hand. Its *Annals*, stated to be the only Roman Catholic missionary paper, are printed in ten European languages, and are circulated to the number of about 233,300 copies per month, of which 20,000 are in English.

The state of the Reformed Church is still a most trying one, and that of the Paris Consistory peculiarly so. The Government desires to harmonize the extreme parties, but faithfulness in the orthodox forbid it. They have steadily nominated none but faithful men to the vacant places, thereby causing explosions of anger from the Radicals, who, however, have obtained from the authorities the use of a public hall for Pastor Ath. Coquerel, and he preaches there on Sundays to a large audience.

Both parties claim to represent the Protestant Church of France; neither consequently would willingly relinquish the position they hold, supported and protected as such by the State. Supposing the Radicals acted logically, they would separate and form a Unitarian body; but then they would no longer be upheld by the State, and be regarded as the descendants of the Huguenot fathers, in whom they glory, and the mass of Protestants would not follow them; the position would be clearly defined, and there would be less opportunity of leavening the Church with their principles of "progress." Can the orthodox leave *their* position? It seems to them a matter of Christian courage to remain firm, through good and evil report, and preserve what they can of truth and life until they have the majority, or the times and laws change. They look to the possession of the full Protestant organization with a general synod, but for *that* the time is not yet judged ripe by the Government of the Emperor. The possibility of the State sanctioning two churches, with two consistories, is a solution hinted at, but immensely deplored. The Free Churches sympathize with the orthodox, and point to the snapping of the State band as in their eyes a glorious termination to the struggle.

But spiritual languor is the great point deplored, and for this many remedies are recommended, generally outward, such as deeper theology, change of style in preaching, &c. Doubtless many such changes would be good, but the life-giving Spirit is needed by all. There are symptoms of the general uneasiness being carried to the only place where it can be removed, the Throne of Grace! More prayer is being made. May the Lord give an increasing spirit of prayer to his people! and we shall soon see our Churches refreshed, their members aroused, and difficult questions solved with unexpected ease.

The meeting of the Young Men's Christian Associations in the south-west, at Clairac, lately, was full of promise.

One of the painful symptoms of the present state of languor, is the very low state of funds of the various religious societies, which are making strenuous appeals for aid as their annual meetings draw near.

Lord Radstock is holding meetings in Paris. A few Christian friends join him in prayer daily. He has hitherto spoken to the English and Americans, sometimes occupying the pulpit of the American Church on Sunday mornings; lately he has commenced addressing the French in their own language.

The "Israelite Alliance" held its seventh annual meeting at the close of last year; its members had increased to 6,826, and its receipts to 47,873 francs. Its progress is satisfactory, and the speeches were more animated and hopeful than ever.

Belgium.

(*From our own Correspondent.*)

THE ministerial changes consequent on the retirement of Messrs. Rogier and Vandenpeereboom have been a great disappointment to the Catholics. Not that they expected to be themselves called to power just yet, but, remembering the expectations that had been raised on the accession of Leopold II., they had hoped that in the first cabinet named by the young King there would have been no place for the two men whom they look upon as the most unscrupulous enemies of the Church. M. Rogier was not a politician to their taste, but he is now regretted as the beau-ideal of goodness, compared with M. Frère-Orban, the new premier. The debate on the reorganization of the army supplied an occasion for a desperate attempt to turn out the ministry, in which they could count upon the support of the Radicals. A professor of the University of Louvain, M. Thomissen, ventured, however, to express in a statesmanlike speech his approval of the Government measures, and was severely rebuked by the clerical press for forgetting that the first duty of Catholic members is to overthrow a cabinet hostile to their religion, and, whatever their private opinion, to vote against a bill on which depends the fate of the ministry. Another representative, M. Coomans, who belongs to the Radical section of the clerical party, astonished his adversaries as much as he grieved his friends by appearing at a public meeting, where he extended the right hand of fellowship to men who, while Radical in politics, are avowed members of "infidel party who bind themselves by oaths to die as dogs and to be buried as dogs." Forgetting the maxim *Ecclesia abhorret a sanguine*, which he had himself quoted when it suited his purpose, he went so far as to protest against the exemption from military service of theological students, seminarists, and even of Capuchin and other friars of the contemplative orders, who he candidly avowed to be of less use to the community than doctors and lawyers. One can hardly believe him to be in earnest, for it is well known that in France and Belgium the Catholic clergy is chiefly recruited from the peasantry who enter the seminaries for the very purpose of escaping the conscription. It does not appear, however, that they make very good priests, or are held in high esteem. M. Daudet, a Catholic writer, confesses that "they often remain under the cassock what they were before, without education, with little instruction, feebly enlightened, good at best to become the pastors of a rude and ignorant population, whom they have only to maintain in the mechanical observance of practices and customs of which they cannot feel the importance. Without contesting the holiness of some of these priests, one may say that they do no honour to the Church, which can only turn them to good account by the aid of severe discipline and of a strong direction confided to men of ability."

Such are the men to whom is entrusted the cure of souls in the great majority of our parishes. It is not from them that can be expected any signs of life, any attempts to reform the abuses of the Church, or to discountenance extravagance and cultivate an enlightened piety in their flocks.

The *Weekly Register*, whose correspondent speaks from personal observation and will not be suspected of exaggeration, gives a no less melancholy picture of the results of Roman Catholic teaching in Belgium. It is worth quoting to show the call there is for increased exertions to spread the knowledge of the pure Gospel where Romanism has so signally failed. "We cannot comprehend the Belgians, they call themselves a Catholic people; they would deem it an affront to be called enemies of the Holy See. But yet, somehow, the Parliament is virulently opposed to Catholic principles, and the Government is in the hands of that infidel party who bind themselves by oaths to die as dogs and to be buried as dogs. Paris is an eminently religious capital compared with Brussels. On week days the beautiful churches

in that handsome little city are empty during divine service, and the demeanour of the men the reverse of devotional. A Belgian of the higher class won't allow flesh meat on his table on Friday, but he rarely goes to mass, and never frequents the sacraments. His daughters are well brought up in convent schools, but he does not relish his wife's going to confession, and he encourages his sons to neglect all religious duties and observances. It was not so before the Revolution of 1830, when under the Dutch rule the Belgians were good Catholics. Independence seems to have been for them a curse."

These are what may be called "good Catholics," beside whom, within the bosom of the Church—for they have never been excommunicated—is a large body of such as profess to be Catholics but who at the elections vote for the Liberals, in the Chambers support the ministers, and who, after the ceremony of the first communion, never enter a church but for their marriage or to attend a funeral, and hold no intercourse with the priest till he is called in to their death-bed. What is their religion, and what is modern Catholicism if that is it? Well may an Ultramontane paper exclaim:—"There is but one remedy for our present difficulties to progress in the faith and in the inner life. If all Catholics followed with progressive perseverance the Divine precepts of the Church, infinite good would result both for them and for society." When will they understand that as long as they put the Church in the place of the Word of God, they need never expect a better state of things?

Those who with Rénan and the Jews of old ask only to be eye witnesses of a miracle, will next year have an opportunity of witnessing what the Roman Catholic Church understands by the supernatural; the Holy Coat of Trèves, exhibited four times in each century to the veneration of the faithful, will next year be brought forth from behind the high altar of the Church of St. Peter, and crowds will flock from far and near to render homage to the precious relic.

"At Trèves," says the *Revue Générale*, "next year, as on former occasions, will be seen prodigies of faith. The sick and infirm will return healed, the blind will see, the deaf hear, the dumb will speak to render thanks to Jesus Christ, and all these marvels will come to pass in the light of day. But scoffers will take care not to see. *Oculos habent et non videbunt.*"

Switzerland.

(From our Geneva Correspondent.)

A NEW religious journal has just appeared at Geneva under the title *Theology and Philosophy*. The object of this review, as the prospectus tells us, will be to afford to all opinions on serious subjects a place in which they can appear side by side, and thus to put successively into the hands of the public all documents that affect the great cause before them. This declaration has excited many fears. In fact, men of faith among us cannot admit in religion the propriety of thus placing affirmations and negations side by side, as if nothing but a purely scientific debate were going on. They do not think it permissible that believers should associate themselves, for the publication of such a journal, with men who are notoriously unbelievers, however estimable the latter may be as men, and whatever reputation they may enjoy as *savants*. The first number of the journal has, to some extent, dissipated these alarms. We found in it several excellent articles, and a spirit of faith had manifestly overruled its composition. Let us hope, then, that the inconveniences of the contemplated plan will gradually disappear, and its advantages become more conspicuous. At all events, its founders intend, as their title proves, to maintain their position on the high grounds of religions and metaphysical science. They will above all exert themselves to make the French-speaking public acquainted with the most important publications in foreign countries; as, for instance, among other articles we have had a remarkable one on your "Ecce Homo," by M. Choisy, formerly pastor of the Swiss Church in London.

At Geneva we had for some years only had one religious journal, the *Semaine Religieuse*, a journal of facts rather than of reflections. But sometimes facts may be sufficient for edification, and this has been the case in the *Semaine Religieuse*, which has every Saturday conveyed tidings to its readers of the work of God carried on in all countries and in all churches, and which was, moreover, compiled in a frankly evangelical spirit. It was, no doubt, surprising that this humble journal of facts should have been the only religious journal in our city. But the very absence of journals of more character has hitherto had the great advantage of keeping us in a state of peace and charity in the midst of the controversies of the time. We have occasionally been reproached with this charity as with a weakness, and with this peace

as with a condition of sleep and stagnation. But your readers, who are better informed of what is done here, under so many various forms, for the sake of the kingdom of God, will never think of reproaching us on such grounds.

I mentioned to you about three years ago the sad condition of a church in Geneva, called the German Reformed Church, and composed in great part of German Swiss folk, that is to say, natives of those cantons in which unbelief now reigns almost unresisted. Governed accordingly by an unbelieving majority, and by a pastor still more unbelieving, this unhappy church had fallen into a condition altogether ruinous; and we, not having any authority over it, had been unable to take any official measures for its restoration. We had, nevertheless, endeavoured to act upon it by all the indirect ways that were open to us, as evangelization by pious and devout men, and the preachings of faithful pastors whom we procured from Berne or from Basle; and from all this has resulted a kind of revolution, which may ultimately produce an improvement. But the process has been a singular one; and little has been wanting to make this church, united in a general assembly, vote the abolition of itself, its ritual and its minister, all with the object of getting rid of its deplorable pastor, who obstinately refused to resign his position. But he has at last been forced to retire; and we shall use all our influence to get a pious and honourable successor appointed to him. But what a melancholy example this is of the aberrations and passions of democracy, when it reigns without any control! This pastor was not only an unbeliever in regard to Christian theology; he was openly an atheist, and not merely an atheist, but a bad-living and despicable man. And he has, nevertheless, had all these seven years a majority to sustain him against all the attacks and all the contempt to which he had exposed himself! But his people, I am happy to repeat, were not Genevans.

We are soon about to set our hands to the execution of a new project.

Among the numerous foreigners who visit Geneva there are few, at least of those interested in our intellectual life and history, that do not ask to see the Academy. This institution, consecrated by the great name of Calvin, its founder, and ennobled since Calvin's time by so many distinguished professors, raises a natural expectation that it is to be found located in some large building, if not in a magnificent palace. Well, this Academy has hitherto had neither a palace nor a house to itself in Geneva, but is dispersed in five or six different places, so that, with the exception of the library, which is placed under the roof of a college Calvin founded (for juvenile pupils only), all is separated and miserably domiciled. One might be tempted to say that it was still Calvin, or the spirit of Calvin, that was the author of this continued neglect in Geneva of the material appliances of education. For him the thought, the idea, the aim, the moral was everything, the materials nothing. This was also the way with his successors; and not only has the Academy never had a fitting abode, but we do not even find that any one has ever begun to think about accommodating it better.

Our own age being less Calvinistic and fonder of comfort than its predecessors, was bound to repair this omission. The Academy of Geneva will now be able to bring together, under the same roof and within large and commodious halls, its library, its various collections, and all its courses of instruction. I dare even affirm that the interior will have a certain magnificence; and that the name of palace will be applicable, without too much appearance of ambition or inaccuracy, to the edifice whose foundations we are about to lay. A sum of two million francs, which constitutes almost the whole budget of our little republic, will be consecrated to this work. Some donations have already come, and will be forthcoming, in aid of the public treasury. M. Révilliod, whom I formerly named to you as an editor of old Protestant books, has given 100,000 francs.

We shall be able, then, in a few years to show you the Academy of Geneva; but Calvin and the spirit of Calvin will still, I hope, have sufficient power among us to make us comprehend that no walls, however magnificently built, will be worth anything to us without serious studies, without science, and, above all, without faith.

Italy.

VENICE.

THE Rev. D. Macpherson, recently on a visit to Italy, states:—The evangelical mission in Venice continues to prosper and to be owned by God in the conversion of souls. It has recently passed through a crisis which at the time was very severe and trying, but which God in his wise providence has over-ruled for good. The Waldensian pastor, the Reverend Emilio Comba, one of the noblest specimens of the ambassador of the Cross which that Church has recently sent forth, was arrested in

the height of his success by the threatened loss of sight. When, by the strict orders of his physician, he was shut up in a dark room, suffering intense pain, and this as the result of his manifold herculean labours, the same hand who had withdrawn the father from the mission-field, removed in one week his two children by death. When to the repeated and heavy blows that fell on the person and family of the pastor, I add that every means which malice and ingenuity could devise was employed, if possible to crush and annihilate the mission, on the part of the priests and their emissaries, the prospect was dark enough to the eye of sense. From the pulpit—or rather the altar—they denounced all connected with the mission, including those detested Protestant heretics from England and the Valleys; and in a shout of derisive triumph cried, "We may now write on the gates of the *Chiesa Evangelica*—the Evangelical Church—*Finito Mercato*:" which means, when interpreted freely, "A shop to let," or, more literally, "The merchandize is at end;" an expression which every true lover of Italy would wish to see inscribed on the Vatican. It is with feelings of intense delight I have to say that the mission holds on its prosperous course. Mr. Comba's eyesight was, quite unexpectedly, almost restored; his health otherwise improved; grace was given him and his truly devoted wife to bear and to improve their heavy affliction; and, ere I left, both he and his colleague had their hands fully occupied. On the Sabbath evening, after the pastor had laid his children in the tomb, Mr. Comba rose and said, in Italian, to the eager listeners: "I thank God that, as you have heard, the Bible gives no countenance to purgatory. I thank Him with all my heart, this night with feelings of intenser joy, although mingled too with feelings of grief, because I know that my dear little ones, whom He has torn from our breasts, have gone to be *with* Jesus, which is far better. My life would have been miserable, my energies paralyzed, and my soul dried up with sorrow, could I suppose them to be in purgatory. No, no; blessed be God. And I have now a joy before me which the Pope and priests of Rome can never feel. I shall meet and embrace my children in heaven." These words, uttered with great power and feeling, melted the audience into tears; one and another nodding assent to his neighbour, and those near me remarking, "It is all right;" "It is God's truth;" "The children are not lost."

TUSCANY.

*Beginning of a Mission at Prato.**—Prato is a little city lying about a half-hour's ride on the railway from Florence. It was proposed, says Mr. Moorehead, something over a month ago, that the Gospel should be preached there; specially as the evangelist, Sig. S. Ferretti, passes Prato every Lord's day on his way to Pistoia, where he ministers to a flourishing little church. After much difficulty a place of meeting was secured, and three weeks ago public preaching of the Gospel began there. The evangelist, Mr. Ferretti, writes of it as follows: "I take pleasure in writing you that the meeting now commenced in Prato promises great and good things. To avoid the confusion and mobbish noises consequent on too great publicity being given to evangelical meetings in the beginning, I have thought it best to hold rather private assemblies, inviting to them at first only persons well-disposed toward the Gospel. When we are better known we will open the doors to all. The first Sabbath we had twenty-two hearers; the second, about forty. At the first meeting I spoke on those words in John: 'God so loved the world,' &c.; on the second, I explained who are the evangelical Christians, what they believe and practice. I observed with great pleasure and satisfaction the presence of several women at the meeting. From time to time both men and women could not abstain from such exclamations as these: 'Amen!' 'Certainly!' 'It is the truth indeed!' 'What a difference between these meetings and the mass!' 'Here, at least, one understands something!' &c. But these interruptions will soon disappear. My object, dear Mr. M——, is not to make Protestants but, with the blessing of God, sincere believers in Jesus Christ. I abstain as much as possible from controversy. Certainly, if I were to attack the clergy I would have a much larger audience; but I prefer to follow the example of Paul who would 'know nothing but Christ and Him crucified, a stumbling-block to the Jews and foolishness to the Greeks, but to every one that believeth, Christ the power of God and the wisdom of God.' The priests have already begun to denounce us and thunder their diatribes against us from their pulpits; but let us remember that a work which receives not the baptism of persecution, does not develop, and sometimes dies."

NAPLES.

Lecce.—At Lecce, as at Prato, the first and great

* From the *Christian World*, New York.

obstacle to be overcome was that of procuring a suitable room in which to hold religious meetings. After a month's search a place was found, and the meetings began. But few meetings have been held as yet, for it is only a week or two since public preaching was begun there. I thought it wise to counsel the evangelist to commence with private assemblies of but few individuals, in view of the difficulties of the field, and the fanatical character of the people; and wrote to him accordingly. He writes thus in reply: "I also thought on my arrival at Lecce that it would be best to labour in a private way, but I was soon convinced that to begin a work in this city I must appeal to the public directly. The first evening of our meetings we had about ten persons of the higher classes of society, part of whom were rationalists, and the other part Catholic. My discourse was founded on the Decalogue of Moses; and after I had closed, some of the latter class (Catholics) presented their objections and difficulties, attempting to sustain the worship of images; but without any plausible arguments. The following evening the meeting was much more numerously attended, and the audience was composed, in great part, of students and teachers. Scarcely had I finished, ere the opposers of 'sound doctrine' began their attack. We had a long and hand-to-hand fight, which terminated, I trust, to the greater manifestation of the truth. Last evening the meeting was composed almost entirely of students, but there was none who opposed.

"Yesterday I was called privately before the chief of police, who recommended prudence, &c., and finally told me that in view of the fanatical character of the inhabitants, I had better suspend the meetings entirely. I replied as every Christian should in a free land. Finding he could do nothing with me, he took me before the prefect, who laid before me the same considerations and counsels as the chief of police; and my reply was the same, that 'I must obey God rather than men.'"

I have received another letter from Sig. Callegari, the evangelist, in which he tells me the room is crowded full at every meeting; that opposition is becoming more bitter; that many souls are inquiring after the truth. Here it is:

"The work at Lecce is *progressing*, notwithstanding the priests and the Bourbon party have begun to molest us. The owner of the house where we hold our meetings has dismissed me, and refuses to give his house longer for the purpose to which we have put it. But as he had been paid up to the end of the quarter, I refuse to leave it. He offered to refund me the rent-money, and this also I refused. Nevertheless, he carried away many of the chairs of the room, but so soon as the persons who are most interested in the Gospel heard of it, they immediately brought me twenty chairs.

"Yesterday evening, about thirty students came with the express purpose of contradicting and raising objections; but, being informed previously of their intentions, and seeing their designs, I announced before beginning to preach that I would permit no discussion in the house; that I was ready to sustain a public discussion at a suitable time and place. However, I was interrupted in my discourse, and was compelled to suspend it altogether for that evening. Something of a tumult succeeded, but the presence of the gen-d'arms restored quiet. Many of the students left; and, as the room was crowded full of people, I was requested to continue. But I thought it best not to do so. This evening, however, I preached on the same subject (i. chap. of Galatians), and many persons were surprised and delighted. One man, however, after the meeting, challenged me to a public discussion on the doctrines advanced. The priests of Lecce have already made complaint against us to the prefect, asking that the meetings be closed, and we sent off; but the prefect replied that he could not interfere with us in any way, and told them to beware of repeating the scenes of Barletta."

CENTRAL ITALY.

Terni.—A new and very promising station has been established in this city, which contains a population of some 15,000 or more. An evangelist and colporteur are there at work. But thus far the meetings are held privately in the house of the evangelist. Soon they will be public. Many persons, deeply interested in the truth, frequent these meetings. In reply to the question, "what he thought of the prospects in Terni," the evangelist writes:—"I think God has a great people in this city. The colporteur sells many books and tracts, and the inhabitants seem exceedingly anxious to hear the World of Life. I have found four or five individuals who have possessed the Bible for years, and give very clear evidence of being indeed Christians."

But I must close. I might fill sheets with reports of Bori, of Foiano, &c., but I cannot now. The field is white for the harvest. Men, faithful men and means are needed. Oh! may the God in whose name we are here, in whose name you,

too, are labouring, arouse Christians to the necessity of sending the Gospel into every nook and corner of the Italian peninsula! *Now* is the time to labour earnestly, faithfully, and prayerfully; to-morrow it may be too late. The horizon of Europe is again darkening, perhaps more fearfully than for many years; and, after the storm is passed, who knows what may or may not remain?

LOMBARDY.

Mr. Clark writes from Milan:—On account of the great want of good evangelists in all parts of Italy, very many cities that present a most inviting field for evangelical labour remain entirely unoccupied; and even where colporteurs and the visits of evangelists have given a decided development to the work, and evangelical meetings are held, it is impossible to carry forward this very hopeful beginning by sending men to occupy those places. *Men, men are wanted everywhere; men to preach Christ.* The friends of the Gospel in scores of cities and towns, have for years been sending urgent petitions for religious teachers, for some evangelists to come to this, and that, and the other city to speak to them of the pure Gospel. A few days since, for example, from one of the most populous cities of North Italy, I received a petition signed by forty-five men, begging for an evangelist. Everywhere, in the fifty towns and cities of this region, they are begging for evangelists to come and preach the Gospel of Christ.

Udine, by far the most important city of the extreme north-eastern part of Italy, has been, and is at present, the centre of a most interesting work. Here, many months since, with great effort and expense, we commenced a work; but for the want of an efficient man to occupy this important post, we have had great difficulty in carrying it forward. The religious movement has been both very marked and vigorous in the city itself, and also in the large towns around. Indeed, all Friuli, or all that part of Italy, is white to the harvest.

After sending one man and another, as we could spare them, from other important places, for a time, I at length decided to send one of my most promising students. A few weeks since, therefore, Signor Gizola left our theological school to occupy this post. He says: "My mission here seems to be blest of God. All the brethren and friends of the Gospel who came to hear me the first days after my coming, continue to be present each evening, and manifest increasing interest and satisfaction, and not only so, but each evening bring other new ones with them. All do everything possible to encourage me, manifest an interest in me, and already apparently truly love me. They assure me that our numbers will increase more and more continually." One evening, a priest came to his service, in order, by public discussion, to confound him. Sig. Gizola manfully defended the truth, exposed the fallacy of the priest's arguments, and finally the latter left the meeting in disgrace. All present were greatly edified and delighted by the clear and logical manner with which the evangelist held up Christ as the only Saviour from, and only Sacrifice for, sin.

Another of our theological students, Sig. Zucchi, has gone to take permanent charge of the church and work in Caravaggio, and still another, Sig. Volpi, is just now to depart for Carrara.

Hungary.

Mr. Koenig of the Free Church of Scotland mission at Pesth, announces the baptism of a young Jewess, which has taken place there under remarkably interesting circumstances:—

"We opened the New Year as usual, with a series of prayer-meetings convened every night during the first week of the year. Notwithstanding the inclement and unfavourable weather, our largest room, which contains about seventy persons, was filled night after night. The interest, so far from decreasing, rather grew, the more our gatherings drew to a close, and many expressed a desire that we should prolong the season of prayer during the second week of the year. We do not announce this concert of prayer publicly, nor do we use any special means to direct attention to it, and therefore it is the more interesting, and betokens a cheering measure of spiritual life, to see our people hailing with joy the annual return of this sacred and precious season. It is also interesting to see so many Jewish Christians mingling their prayers with those of their Gentile brethren for the conversion of both Jew and Gentile.

"In what especial manner it may please the Great Head of the Church to answer our petitions this year we cannot tell; but I believe that a baptism, which took place on the Sabbath after our meetings closed this year, we may regard as a fruit of last year's united prayer. A congregation upwards of three hundred had assembled in our hall last Sabbath, and at the close of the service a young Jewess of twenty confessed, in answer to a

number of queries, what is so beautifully expressed in a well-known hymn :

"'Nothing in my hand I bring,
Simply to Thy cross I cling!'

Those who had known her during the period in which she received religious instruction, were all satisfied that the marrow of the Gospel had become living faith in her, which she had maintained in the midst of much opposition and persecution, chiefly on the part of her mother, who, with her father, still adheres to the Jews.

"The God of Israel has given the promise to his backsliding children, that, if they turn, 'He will take them one of a city and two of a family, and will bring them to Zion;' but in this case the Lord's gift exceeds his promise. Our new Church member is the *fourth* member of the family brought to Christ—all four baptized within the last three years. The baptism of her eldest sister three years ago seems to have made no impression upon her. At that time the idea never crossed her, so she told me, that she was a sinner. She conceived, however, a partiality for sacred poetry, committing several pieces to memory, and we cannot tell to what extent it pleased the Lord to use these songs of Zion in beginning his work in the heart of her who is now his believing child.

"Be that as it may, the soil would seem to have been prepared, when two years ago her eldest brother and youngest sister returned home from *their* baptism. 'Oh, what a happy man I am now!' was her brother's salutation on entering the room; and these words, like a dart, pierced her soul. She cast in her mind what that *something* could be which had so filled her brother's heart with gladness; and that night she offered her first prayer asking that God would open up a way for her attending church. After a hard struggle she obtained her mother's consent, and since then none has more regularly worshipped with us, both Sabbath and week-days, than this daughter of Israel. The change during this period in her, who was formerly so completely ignorant and indifferent, has been so remarkable, that it has been observed and commented upon by all to whom she was known.

"With respect to a case like this, where we so clearly trace the hand of the Master, we are indeed permitted to share in the joy of the angels of God; and it cannot but awaken strong desires in us, that from among the many sons and daughters of Israel who daily hear Christian truth in our school, many might be turned into the way of life!"

Bohemia.

Mr. Van Andel, the missionary of the Free Church of Scotland writes from Prague :—

"I am thankful to state that my work in Prague assumes a more and more promising aspect.

"It will be remembered that from the beginning of my coming to Prague, one of the means proposed by me and approved by the committee was, the issuing of certain appeals to the Jews in the newspapers and otherwise. One of these appeals especially, a poem, had been most favourably received by them, and this one, therefore, I brought out again in a separate form, and about the end of last year sent it to a number of my Jewish acquaintances in this city. Soon after I heard that in some of their circles it had been spoken of most kindly, and I also learned that the contents thereof had become the subject of earnest discussion among them. In fact, they found the matter of such importance as to feel that it demanded a reply from their part, and it appears that some of the leaders of the Jewish congregations, along with their chief rabbis and preachers, did meet and consult regarding such a reply, the substance of which they agreed upon, but entrusted the execution of it to one of their literary men, who also is a poet, in order that the form of their reply might correspond to that of my appeal as addressed to them.

"Well, on the 9th of this month the *Gegenwart*, a Jewish paper appearing in Prague, brought this said 'Reply' in a poem, accompanied by a foot-note, stating that their rabbis and preachers had left it to the author thereof to answer in this way to my appeal. Of course, then, these Jewish heads of the synagogue themselves testified thereby that they had officially taken notice of my appeal, and that the reply must be viewed as an authorized and accredited one from their part, and in the name of the whole Jewish community of this city, which claims a very high position among the Jews, not only of Austria, but also of Germany. The importance of such proceedings and of such a testimony is indeed not small; I look upon it as a most encouraging circumstance that they do thus as a body acknowledge our position and our message, and are willing to listen and to reply thereto. It is also most gratifying that the tone and spirit in which they have answered shows goodwill and kindness, acknowledging that they felt I had spoken to them in love; indeed, they say—

" 'A word of kindness thou to us hast spoken,
And it shall not have sounded thus in vain,
With love's omnipotence, as with a chain,
Thou seek'st to draw us.'

"You can think that it afforded me great pleasure to read these lines. Moreover, the contents of their reply called for an answer again from my part, and thus a new and most welcome opportunity was given for me to state still more explicitly our convictions and sentiments towards Israel, also to enter more deeply into the subject of Israel's duty, and to refute some erroneous views existing and expressed on their side. These things I embodied in another poem, which I have now brought out under the title, 'Words of Love and Peace to Israel,' and have forwarded the same to the rabbis and leading men among the Jews, as well as to a number of other Jews, acquaintances of mine.

"I am anxious to know what impression this will have made, and what sort of notice they will take of it. Already one of the rabbis to whom I sent a copy, has, as a polite acknowledgment, sent me in return the first number of a Homiletic monthly periodical, which he has just undertaken as editor. Several other Jews are asking for copies of my first poem, to which these 'Words of Love and Peace' refer. It remains to be seen what will follow. Meanwhile, I am well pleased with the remarkable opportunity I have thus had for opening my whole mind to the Jews, as a body, upon their position and duty towards Christ the Messiah; and even in case no official reply should follow, all this cannot have been in vain."

Russia.

MOVEMENTS IN THE SHIRVAN PROVINCE.

Deacon Yacob, a Nestorian youth who has acted as colporteur in Russia, has just returned, says a missionary, for a visit of a few days to his friends, and reports the sale of nearly two thousand copies of the Scriptures within the last three and a half years, besides many other good books and tracts. His labours among the Malakans in the Crimea have been blessed, and many desire baptism.

Turkey in Asia.

TAX OPPRESSION AT ANTIOCH.

The American missionaries give a view of the oppression of Eastern tax-gatherers:—We are now in the midst of scenes of barefaced oppression and crime. A little more than two weeks ago a demand was made on this village for taxes of several kinds, amounting in all to more than 400 dols. in gold. This sum included an item which I may call *loss of exchange*, on an old account of six or eight years' standing. It was said that the taxes for some years in the past had been paid in *currency*, when the difference between gold and currency was some seventeen per cent., and the Government now demanded this difference. The whole village cried out against this, as every man knew that taxes had always been paid in gold and nothing else. Two weeks ago this evening, the leading men among the Protestants, Armenians, and Catholics composing the village, came together, discussed the subject, and resolved to send two of their number, one Protestant and one Catholic, with a memorial to the Governor of the province, residing in Aleppo. The Monday following these men started, but, at Antioch, the local authorities, for no assignable reason, refused to give them a passport, and they turned back. On the last Sabbath—the 8th—several *gendarme* came dashing into this village, and in the most haughty and peremptory manner, demanded the payment of the 400 dols. They addressed the people in the most insulting terms, and claimed most exorbitant provision for themselves and horses. When told by the Protestants that it was their Sabbath, when they neither "buy nor sell, give nor take," these Government officials cursed their Sabbath, their religion, their wives and daughters, in language not to be repeated. They even threatened to burn the village if their demand was not at once complied with, and actually went so far as to make a fire at the roots of a noble shade tree, the ornament and pride of the village, near where they were sitting, which Mr. Adams, seeing it as he came out of church, ordered to be extinguished forthwith, and it was done. On Tuesday, the 10th, eight or nine delegates from these four villages waited on the Governor of the district, who resides six miles from here, and presented their remonstrance. The Governor was in the country, a short distance from town. He heard the deputation of each village separately, but before he was through with them his soldiers fell upon the deputation from one of the Mussulman villages, and beat them severely. Numbers of the poor villagers were beaten and wounded; one wounded man had disappeared; another was said to be killed, but this is contradicted; females were severely beaten for refusing these distinguished visitors bedding for the night. The taxes

paid by this village last year, to the general Government—aside from the support of their schools, churches, and the poor—amounted to 3,200 dols. in gold. The village consists of 300 families, all living in miserable stone and mud hovels, and, with few exceptions, extremely poor.

CONTRIBUTIONS AND CHURCH BUILDING IN MARASH.

This little church (writes Mr. Montgomery, of the American Board) now seems to be in quite a hopeful condition. The love of the brethren toward each other, and toward their new pastor, was quite marked. Most of them have adopted the system of consecrating a tithe of their earnings to the service of the Lord. They could hardly find words to express to me their thanks to American Christians for the blessings of the Gospel brought to them. Their new chapel is a neat, substantial building; and the best of it is, that they have built it almost entirely themselves. Some of them even sold clothes from their backs, and necessary, every-day copper dishes out of their houses, to help provide funds for it. While I was there they came to me to consult about a house for their pastor. A suitable one could not be rented at any price, and it soon became apparent that a house must be built, costing about 400 dols. After consultation among themselves, they astonished me by offering to furnish 200 dols. of this amount, if I would provide the remainder, saying that whatever I furnished should remain in the house as the property of the Board, to be paid back whenever the house should be sold, or turned to other uses than that of a parsonage.

FEMALE SEMINARY AND COLLEGE AT BEIRUT.

One of the missionaries writes:—This flourishing school (the Seminary) is more than full, so that they have rented a house adjoining the school building, a part of which is used for sleeping-rooms. The Syrian Protestant College has commenced its second year with a sophomore class of eleven and a freshman class of twelve. The freshman class will probably become much larger, though a majority of the applicants are rejected on account of insufficient preparation. The medical department of the college are taking steps for instructing their first class this winter. They have opened a dispensatory at the college building, and the first day, without any general notice being given, about thirty patients came to be treated.

PROGRESS AT BANO, NEAR SIDON.

Four years ago the leading and most influential man in the village told me that nothing would delight him so much as to see all the Protestants in that region butchered before his eyes, and that *he would like to drink their blood.* Now, his son and son-in-law have openly declared themselves Protestants; and several others, more timid, are only waiting until they dare face the persecuting power. At Sheik Mohammed, a Greek town near Bano, the number of Protestants is increasing. One interesting case is that of a woman, who, having heard the Gospel from time to time, has suddenly taken a very bold stand, rejecting her old religion entirely, and going around the town daily, proclaiming that Christ is the only Saviour, and exhorting every one to flee from the wrath to come.

The Himalayas.

A Church of England clergyman journeying in North India, was prevented from entering China. He crossed two mountain-passes 14,000 feet above the sea, one of them equal in height to Mont Blanc. After a rapid journey of nine days, he entered the village of Poo, took the Moravian missionary and his wife by surprise, and remained four days under his hospitable roof. He speaks thus of the Christian courtesy shown him:

"During my stay the missionary and his wife showed me the greatest kindness and attention. I saw a good deal of them and their work. The missionary does not know much of English, his wife none whatever. At any rate, Mr. P. and I got on famously in our conversation about mission work in general, by the help of an English and German dictionary. How delighted I was with his simplicity, devotedness, and self-denying zeal in his Master's work. He told me many of his hardships, trials, and difficulties when he first came here. Every one was opposed to him personally, and to his work and object directly; from the vazirs in Rampore down to the lowest cultivator, all were against him. However, he endured all this with unflinching fortitude. At last he overcame all these difficulties by kindness, which is the key-note of the human heart; now he is happy with the people around, and gets on well with every one. The young children call him Pa, and the grown-up, Lamah. The people, being all Buddhists, allow him to go into their houses. I accompanied him many a time in these visits. His language is understood by all.

During my stay many Lamahs visited the mission-houses. To every one he spoke kindly and earnestly of the one thing needful. They were all very free with the missionary, and talked with him as their equal."

India.

MAHRATTA MISSION.—SELF-SUPPORT.

Mr. Hazen, of the American Board, writes: We shall endeavour to do more and more through our native agency. I suppose propositions will come before the "Union" [native] at its meeting next week to arrange for the ordination of several pastors. They will all be on the principle of the Church assuming a proper proportion of the support of a pastor. Our meetings (anniversaries) with the native Christians are now in progress. To-day the subject of self-support has been very prominent. The *leading* minds in our community take very strong ground in the matter. One address to-day took the ground that the churches could support *all* their institutions. How much may be accomplished we do not know; but just at this time it seems to me that our people will certainly take a very gratifying step in advance. It is something new for the people to be saying that the "help" which the *mission* has given them has proved a "burden,"—like the mother carrying the child after it was fully able to walk. The mission has been *advised* by them to withdraw its support as fast and as far as possible. These are statements by our *native* brethren, the result of their own thoughts, unsuggested by anything that has been said by us directly. The statements went beyond what *I* had thought *possible* for our people.

Mr. Fairbank, of the same Society, says:—Seven Churches, having received favourable answers from their nominees, laid their papers before the Union, and asked that body to make arrangements for the ordinations. The Union insisted on having the subscription-lists of the sums pledged for the support of the pastor laid before them, and made determined efforts to have those lists enlarged till they should represent a tenth of the income of the church members. Hoping that at least a fair approximation to this result may be attained, arrangements were made for the ordinations. This call by the Union for the "tenth" was made in view of the results attained by this year's anniversary meetings. During those meetings the duties of Christians, as church members, were fully discussed, and the rule of giving a tenth of one's income, as the minimum, to religious objects, was earnestly advocated in several very impressive addresses, that were principally the spontaneous expression of the convictions of the native leaders of the Church. At the close of the meetings on Saturday the interest thus awakened culminated, and more than forty individuals pledged themselves to give the "tenth." These were mostly persons employed by the mission; but the motives for thus pledging themselves were supplied not so much by the missionaries as by the leading members of their own body. There were also pledges to give the "tenth" of the produce of fields, &c. We may expect that much of the interest and determination thus awakened will abide, and that many others will devote the "tenth," and that henceforth the habit of giving liberally will characterize our churches.

SIGNS OF SUCCESS AT MANAARGUDI (SOUTH INDIA).

The Rev. George Fryar, of the Wesleyan Mission, writes:—

The number of boys under Christian instruction has increased from twenty-six in 1863, to 209 in 1867, and there is every prospect of a better report in 1868. Now, when we call to mind that nearly all of these are boys who never knew, and whose relatives never knew, anything of the Bible, before they came to us, and that in all probability they never would have known anything of the Bible but for our schools, and that every one commits to memory daily a few verses of the Gospel—the prejudice of caste, &c., notwithstanding—I think we must admit that this increase of pupils is a sign of good. The three schools at Melnattam, added to 209, would give about 280 scholars.

The distinction which long existed in the public mind between the purchase of the Sacred Book and the purchase of secular books, and, alongside of that distinction, the custom of giving the Scriptures and Scripture portions gratis, have in great measure disappeared. In our school depôt we buy and sell Bibles the same as other class-books; and the colporteur under our direction is selling the Scriptures in the surrounding neighbourhood day by day. Will not the precious ointment, wherever it is used, shed forth its fragrance, and show forth its healing power? Christians, as a rule, are not hated, but respected. There was a time when a missionary could not meet certain classes of the people here without unmistakeable appearances of "What have we

to do with thee?" and "oppositions of science, falsely so called." But now they receive us into their houses, and come to ours, offer us food, subscribe to our schools, ask our advice, and evidently regard us as "the friends of all—the enemies of none." Large numbers of natives are forsaking the idols of their forefathers. Our neighbours of the new village of Nagei have done so; and among them are rich men, representatives of rich families, who, till recently, were supporters, trustees, &c., of Satan's seats—the temples.

CONVERTS AT INDAPUR (BOMBAY PRESIDENCY).

Mr. Sheshadri, native missionary in connection with the Free Church, writes:—

The Jalna Church has received thirty souls during the year. Twenty-three of these were adults, and the remaining seven children. This makes up our number to 116; eighty-eight of these are in full communion. Of the twenty-three adults that were received into the church, some occupy a high position in society. One of them is a commissioned officer in the Third Native Infantry. Two belonged to the native Roman Catholic Church. We have now eleven souls out of that communion. These people are very much annoyed by their former co-religionists.

Ceylon.

REVIVAL OF RELIGION.

The Rev. D. H. Pereira, native Wesleyan minister, writes:—

Two months had passed away after a week of prayer for the outpouring of the Spirit of God, when two boys, of the age of about eight and nine years respectively, were impressed with the conviction that they were great sinners, and needed the Saviour. Guided by the Spirit, they entered our spacious chapel, and, unaided by any human counsel, pleaded for mercy. They continued to do so for two days, when one of them found peace; but the other failing to obtain the wished-for blessing, proceeded with his companion to their teacher for advice. He prayed with him, explained the promise of the Father to grant the Spirit, and counselled them to persevere in faith to seek. They did so, and that very day they were both enabled to realize in their own experience that the house of prayer was to them the gate of heaven. While the young converts were glorifying God in the ardour of their new-born love, a brother of one of them was passing, and observing the chapel-door open, entered in, and was surprised to see two boys kneeling at the communion rails. Attributing it to some childish and irreverent freak, he proceeded to remonstrate with them; but ere he could have done so, the voice of thanksgiving for sins pardoned reached his ear, and touched his heart, and he knelt down, a penitent, beside his brother, to rise more blessed than when he entered there. This gracious work among the children continued to progress, day by day, adding to the number of those who were to be the leaven of a more glorious awakening among the people, for nearly a month; when, on the request of one of the senior lads, who is now a student in the Richmond Institution, Point de Galle, we announced a week of prayer in one of our chapels. Here the attendance was unusually large; and it was in this meeting that many hearts felt, for the first time in their experience, the reality of a present and presiding Deity. The conviction was at first overwhelmingly oppressive, even to bow the soul and body to the very dust; but as the Spirit revealed to each heart that Deity to be a pardoning God and loving Father, their joy was almost ecstatic. In this meeting all were impressed that God was willing to be gracious, not only to the young, but to those of every age and condition.

Emboldened with this manifestation of God's mercy, we announced another week of prayer in a neighbouring chapel. The week preceding, the people were asked to observe a fast, and to devote much of their time to prayer, principally in relation to the gift of the Spirit. As announced, the services commenced on the Sabbath evening, when a congregation which the chapel could hardly accommodate was assembled. A spirit of deep awe pervaded the assembly, and a feeling of expectancy filled every heart. Every individual present felt a deep interest in the whole service. During this week of prayer, more than forty persons stood up and declared with joy and gratitude that God had pardoned them. The testimony of these, some young, some who were already members of society, and others whose truthfulness and judgment we never doubted, stimulated our faith into a mightier exercise, and was reckoned as so many pledges of God's power and willingness to save all. So we prolonged the services to the end of another week, with similar evidence of God's mercy. Although we had often occasion to protract the services to a late hour of the night, some of the men among the penitents remained, under the sense of their sins, seeking

pardon in the chapel till morning, and generally returned to us, with joy beaming in their countenance, to relate that a morning of bliss had dawned on their souls.

China.

FOOCHOW.

Mr. WOLFE, of the Church mission, Foochow, says :—Our work is spreading rapidly around us on every side ; too rapidly, indeed, for our straitened circumstances, whether of men or money. We have been compelled to open two new stations in this direction, that is, below Ming-ang-teng, though our half-yearly allowance is already exhausted. There is now another call, equally pressing, but I fear, as we have no money to rent and repair a small chapel, we cannot take advantage of this opening at present. The circumstances of the case are these : At Ming-ang-teng several men became interested in the truth. Amongst these was a travelling merchant, who had been staying at Nantae for a day or two. He seemed at once to drink in the whole truth, so eagerly did he learn. He said, "It is just the religion which suits my condition as a helpless sinner." He hurried home to tell his family of the treasure he had found, but his wife became frantic with rage at the disclosure. . . . He told the glad news to several of his friends and neighbours, and the result was, several of them came to Ming-ang-teng, a distance of ten British miles, to listen to the Word of God, and three of those who came believed, and come regularly to the chapel at Ming-ang-teng on Saturday night, to be present for the Sunday services. They now, in common with many of their neighbours, have sent a request that we should open a station in their village, and send them a teacher. In this way God is opening up new fields of labour to us, and new opportunities of preaching the truth ; but we want more means to commence what we hope in time will be carried on by the people themselves. Remember this is still the sowing time, even in Foochow, where our Society has been labouring so long. Since I am writing this last sentence, six of the Ming-ang-teng candidates have walked into my study with a formal invitation to me, on long red cards, to come and baptize about twenty of their number.

WHERE MISSIONARIES SHOULD BE LOCATED.

Mr. Blodget, of the American Board, writes :—China is not only a vast field, but a trying field, —a trying field not only to the body, but to the soul. We need robust Christians for this work. This is the most infidel, atheistic country on the face of the globe. We need Christians whose faith can endure in such a nation, and who will persevere in self-denying labour to the end. To increase the number of ordained missionaries, under present circumstances, at the three existing stations of the mission, would be, *relatively to the whole work*, a waste of mission funds. To send twenty men who should form *new* stations in important places, would be only to answer the urgent demands of the field. Missionaries should, on their arrival in China, leave the open ports *at once*, and go to their stations in the interior. If they remain for six months or a year exposed to the deteriorating influences which prevail in a foreign community, the fear is that they never will remove from those ports. Changes which may occur in their domestic circumstances only increase the difficulty of removing. This fairly involves, on the part of those already in the field, a readiness to go with the new-comers and locate in the interior, either for a time or permanently, as the case may require. Only in some such way shall we be successful in occupying the vast field before us. I see no insuperable difficulties in the way of such enlargement of our mission—no difficulties to be compared with those which have been surmounted by our brethen in the missions of Western Asia, in the islands of the Pacific, and among the Indian tribes of our own country. Missionaries coming to this mission should understand before leaving home *that they are for the interior*, and should be ready to press on in the face of all obstacles.

CATASTROPHE AT WUCHANG.

The Rev. David Hill, of the Wesleyan mission, writes from Wuchang :—Our station of Wuchang has been visited by one of the most fearful catastrophes, which, in time of peace, has befallen any city in the empire. Of the city itself, a line or two by way of description may not be out of place. It is, as you are aware, the capital of the Hoopeh province, which province alone numbers more people than all England put together; is some 600 miles up the Yangtze, the largest river in the Eastern hemisphere ; and in the very heart of the Chinese empire. It is situated on the south bank of the river, being directly opposite the cities of Hanyang and Hankow. The wall of the city is ten miles in circumference ; and the serpent hill, running from the east to the west gate, serves as a general and

well-known division. Taking our stand upon the serpent, and turning to the north, one of the most prominent objects which meets us is the Literary Examination Hall, where, a few months ago, the triennial examination for the M.A. degree was held, when upwards of 10,000 candidates assembled from all parts of the empire to compete for an honour which, according to law, only sixty-eight of them can attain. Then the yamuns of the various mandarins would perhaps most attract attention—the vice-governor's, the treasurer's, and the literary chancellor's being most prominent; while amidst the mass of whitewashed houses and shops Buddhist or Tauist temples may here and there be seen. We might, perhaps, also be able to point out in the distance the neat little chapel of the London mission and the more extensive premises of the Roman Catholics; and, stretching far away outside the city, the mighty Yangtze rolls eastward to the sea. Turning now to the south, we note not far away a roof of shining porcelain, which, we are told, is the temple of Confucius—a temple now but rarely visited; then a large lake, and near it a large temple to the god of literature, and a little further the Governor-general's yamun. On the left, the Emperor's temple is easily distinguished by its walls of imperial red, and not far away is the military parade ground, where the "braves" from the adjoining camp go through their daily drill. Nearer the busy parts of the town is a powder manufactory; and here we stay, for this is the scene of the late catastrophe.

Wednesday, November 20th, broke upon us with a bright and beautiful morning of bracing November weather; and, with the lightsome step which a sunny morning gives, the round of daily business was being pursued, when suddenly a loud crash as of an earthquake shock was heard; the earth trembled, houses rocked to and fro; whilst from above shells and shot came showering down with fearful and destructive force. Amidst tottering walls and trembling dwellings the first instinct was to escape out of doors as fast as possible; but outside, the cloud of smoke and dust, and the loud wail and lamentation of all around, were almost as bewildering as the wreck and ruin within. Such was the scene in our little chapel and house in Wuchang on this fated November the 20th. The cause almost at once suggested itself. The powder magazine had exploded; and so it was. Our premises are almost half a mile away, and the walk from the one to the other was melancholy in the extreme. We had not to go far before whole houses were seen to be levelled with the ground; whilst in the immediate vicinity of the manufactory, and indeed for a considerable area round, all was one confused mass of blackened, smouldering, sulphurous ruin. On all hands corpses distended, charred, or mangled, bruised and bleeding, told of the fearful loss of life; and on every side the heaps of *debris*, the open roofs, or disjointed and tottering framework told of a fearful loss of property. But the sad scene is indescribable, as, indeed, you may imagine, when I mention one or two particulars connected with the explosion. 1st, About a hundred tons of gunpowder are reported to have been stored in one of the magazines a few days previously. 2nd, One hundred and eighty men were employed there on the fatal day. 3rd, The shock was felt at Kuikiang, one hundred and five miles away in a direct line, and there thought to be an earthquake. 4th, Amongst the stores were considerable quantities of foreign shot and shell. 5th, In my house, half a mile from the magazine, a portion of a shell, of several pounds weight, smashed through the roof, and found its way out by breaking down a door-post at the back of the house. These particulars may serve to give you some idea of this disastrous calamity, in which whole streets, temples, yamuns, houses and shops, shared one common ruin. It was not long before medical aid was on the spot, and Dr. Falconer of Hankow, and Dr. Smith of our mission, yielded no small relief to numbers of the injured sufferers. Few indeed of the workmen in the manufactory can have escaped; and many others must have been crushed by the falling *debris*, or wounded by the flying projectiles. The origin of the explosion is wrapped in uncertainty.

The Anamite Empire.

ROMISH MISSIONS AT SOUTHERN TONG-KING.*

THE following account of the efforts of the Romish Propaganda to introduce missions into the Anamite empire is, on several accounts, not devoid of interest. These extensive regions, bordering China on the south-east, are, as yet, little known to ourselves, while it has long been an object of political and commercial ambition to the French to obtain a footing among the people. Before the Revolution of 1792 the French had founded a colony there, from which, however, they were soon driven; but after some severe fighting they have lately re-established themselves

* From the *Reco d.*

in the empire, and gained the Emperor's goodwill. The narrative describes the devices generally resorted to by the Jesuits in carrying out their ostensibly Christian missions among the heathens. While secular attainments and pursuits, not implying a denial of his religion, may legitimately be used by a Christian missionary to obtain access to ignorant heathens, the Jesuit missionaries have grievously sinned in availing themselves of these openings, not to teach the pure Christianity revealed in God's inspired Word, and based on the promise of salvation through faith in the vicarious sacrifice and imputed all-sufficient merits of a Divine Redeemer, but a spurious Christianity, differing in nothing essential from heathenism, by having equally the pardon of sin through human merit for its chief foundation. The Jesuit missionaries thus admit as Christian converts all heathens who consent to receive the sacraments of Baptism and the Eucharist, without any evidences of conversion of heart; and they often unfaithfully allow their alleged converts to retain some of their idolatrous pagan ceremonies; their main object, in fact, being to swell out the numbers gained over to their apostate church. The consequence has been that their labours have hitherto met with very little success, either in India, China, or elsewhere. A body of Portuguese Jesuits laboured for some time among the natives of Tinnevelly, but at last departed, desparing of any large amount of success; while, *per contra*, the joint labours of our Protestant missionary societies have been rewarded by thousands of true native Christian converts.

"The Roman Catholic Propaganda employs more than one method to win souls; it knows how to make use of the most diverse occasions both of time and place. In the seventeenth century, beneath the guise of science, it penetrated into China: and it was under the title of astronomer that the illustrious Mathieu Ricci held his place at the Court of Pekin. And in our own times, it is as engineers and professors of science that our missionaries are about to repair to the capital of the Anamite empire, to become confidants in the court of Hue. Some months ago we announced that Mgr. Gauthier, Apostolic Vicar of Tong-King, South, had arrived in Paris, commissioned by the Emperor Tu-Duc with an official mission. Mgr. took advantage of his sojourn in in France to gather together all which might contribute to the advancement of science, mechanical arts, agriculture, and industry in the Anamite empire; and with this object he made considerable purchases in the name of the Government of Hue.

"But what is most worthy of remark is the striking change which has taken place, and in so short a time, in the opinions and conduct of him who has so often shed martyrs' blood. Satisfied as to the fidelity of the Christians, who had retained their allegiance to him amid the most serious agitations, perhaps also intimidated by the splendour of our victories in those remote regions of the world, Tu-Duc has deemed it expedient to put an end to his former cruelties; and it must be said, that for some years past he has manifested sentiments hardly to have been expected from such a prince. Not only has he put an end to all persecution, but, what is still more astonishing, he has made great efforts to introduce into his dominions that Western civilization which he formerly so detested, and whose representatives he treated with so much rigour.

"Desirous of initiating his mandarins in the knowledge of arts and sciences, Tu-Duc has requested Mgr. Gauthier to go to France to seek for priests, philosophers, naturalists, and engineers, willing to devote their powers and their talents to the service of this country, henceforward thrown open to the blessings of civilization and faith."—*Semaine Religieuse* of Paris (a Roman Catholic journal).

Australia.

SPIRITUAL DESTITUTION AMONG SCATTERED SETTLERS.

THE *Mission Field*, organ of the Society for the Propagation of the Gospel, has the following:—Though the Church has done a great deal, there remains much more for her to accomplish amidst the scattered and increasing body of English settlers, many of whom are far removed from the ministrations of the Church, and seem likely, if there is not a large increase in the number of missionaries, to lose all idea of Christianity; while, in some of the more remote back settlements, the isolation of our countrymen in the bush is such as to threaten their becoming not only heathens but savages. The Rev. S. Percival (Diocese of Goulburn) writes:—

"My pastoral work is something *sui generis*. The parish embraces about 2,800 square miles. This, according to Australian notions, is rather a small parish than otherwise. My next neighbour has a district thrice the size.

"I have made a ten days' tour into the Vic-

torian side of the parish. In the course of my ride I had to penetrate some of the densest forests and climb one of the steepest hills I have seen. The angle of ascent must have been pretty near 45°. It was such that both horse and man found it hard work to make any headway. On my road I fell in with a family living in the bush. The men wore coats made of the hide of the kangaroo, the hair being outside. In spite of this rough exterior I met with a most hospitable welcome. I spent a night with them in their hut of slabs, and had prayers in a place where probably they had never been heard before. From this place I went on to Tubbut, which I was informed had not been visited by a clergyman for eleven years. Two of the children had died without baptism. Indeed, the spiritual destitution of the interior of Australia and the gross ignorance you constantly meet with are appalling. A majority of those whom I have married have been unable to sign their names. Baptism and matrimony linger in the popular mind as Christian traditions, but I am persuaded that the general tone of morality and Christianity is very low; and the bulk of the settlers are literally growing up in barbarism. In the Corawang portion of the district there are at the lowest computation 200 children growing up in ignorance. On the Bibberlake station there are fifty-four, and so throughout the district. Single-handed I find it impossible to cope with the evil; and I fear that, unless greater efforts are made, and more labourers sent into this part of the mission field, crimes of every description will largely prevail. The population is so sparse and widely scattered, that it is impossible to do more than pay a flying visit to each, at wide intervals of time."

A new church, holding 150 persons, has been built at the head-quarters of Mr. Percival's mission, and the reverent congregations which fill it, together with the number of baptisms (ninety in the last quarter), are indications of what might be done all over the country. The Rev. R. Earl has laboured for a year in a new mission which covers about 10,000 square miles, and has 2,000 inhabitants, two-thirds of whom are church people. The district is occupied by large sheep-owners, whose stations are situated along the banks of three rivers, the district of about fifty miles between each river being nearly uninhabited. There are forty stations at which service is held, the mission being divided into four parts, each of which is visited fortnightly. At Hay, the chief place in the mission, there is as yet neither church, school, nor parsonage. Sunday is little observed, and religion is at a low ebb. Mr. Earl writes of his district: "It has never been my lot to witness such utter indifference to religion." The Rev. J. M. Ware writes from the same part of New South Wales, that during the last quarter numbers of men have been brought together at the different sheep farms in his district for shearing, on which occasions he has preached to men, "many of whom have not heard a sermon for fifteen, in some cases not for twenty years."

Abyssinia.

AN ANCIENT CHURCH IN A BEAUTIFUL VALLEY.

LETTERS from the correspondents with the Abyssinian expedition describe the valley of Goona-Goona as surpassingly beautiful.

Every feature bears a striking resemblance to the valleys of the Upper Himalayan ranges. The picturesque candelabra tree—its upper surface one sheet of blossom, pink or crimson, according to its age—the aloe, likewise in flower, the myrtle, the mimosa, and a species of bamboo, are among the most prominent and ambitions of the trees and flowers. But there are besides these many a "wee, modest, crimson-tipped flower," many a retiring creeper which would be unnoticed but for its fragrance, and many a fern, the delicate maiden-hair being one of the most prevalent, which remind one of favourite hedge-rows in England, scented and adorned by precisely the same species. Goona-Goona possesses, too, a real, veritable cascade, with rocks and water complete; and the water is beautifully clear and pure.

In this enchanting spot is situate the ancient church of Abana Lebanos.

It is built upon a projecting shelf of the sandstone rock overhanging the valley, and so difficult of access is it, that none but those possessed of steady heads and limbs need attempt to reach it. At some parts of the ascent, so bare, smooth, and perpendicular is the rock, that the slightest slip of hand or foot would certainly result in fractured limbs, if not in more serious injury. The church, like most Abyssinian churches, has been built at such a giddy height in order to protect Christians, their treasures and holy things, from the hands of the plundering Gallas and other marauders—a precaution by no means unnecessary, if the priest had his skull battered, as it is said, in the venerable service of the sanctuary. Though the place is in ruins it contains much that is of interest—its

ancient manuscripts and volumes in old Ethiopic being especially valuable. The place was visited by Sir Robert Napier, who obtained permission of the priests to have photographs taken of several of the illustrations of Scripture events with which their gospels are largely adorned. One or two pages of the Gospel of St. Matthew in old Ethiopic were also photographed, with a view to having the whole Gospel copied, should *savans* consider the text valuable. An an acknowledgment for the confidence and courtesy manifested by the church people, his Excellency presented the church with a vestment of embroidered silk, bearing an inscription in Amharic, stating by whom and under what circumstances the presentation was made. This the priests, whose wants are small, and to whom money is of comparatively little value, prize immensely.

Another writer speaks of the scruples of his guide in admitting him to one particular room :—

On entering the room I found that all this difficulty had been occasioned by the fact that it communicated with an inner room—a dirty cloth, the "veil" of the Jewish tabernacle, dividing them—which contained the Abyssinian ark of the covenant, or, more strictly, an imitation of the ark. The real ark is at Axum, having been brought there miraculously through the air by Menilek and some other devout Jew ; but every Abyssinian church contains an imitation of it. Owing to the very imperfect light and the scruples of my guide, who shook with cold and pious horror, I could not well make out what this ark was ; but it appeared to be a square, wooden stand, about two feet broad and eight feet high, holding a few illuminated MSS. and a great many evil-smelling relics and rags, probably the cast-off clothes of Abyssinian saints. In the next room there lay in one corner a wretched truckle-bed covered with religious books, some of them in massive boards an inch thick, and richly illuminated, while in the other corner lay a dust-heap ! One of the most curious features of the place was the number of wells. I think I counted four, formed by water exuding from the mountain side, and caught in basins hollowed out of the solid rock. It was doubtless this natural supply of water, combined with the inaccessibility of the place, that led to its selection as a site for a sanctuary and stronghold.

The Pacific Islands.

VOLCANIC ERUPTION ON THE ISLAND OF NIUA FOOU. (FRIENDLY ISLANDS.)

A Wesleyan missionary writes :—Niua Foou is known upon the map as Broby's Island. It is situated to the north of Vavau, and belongs to the Friendly Islands District. The population is about 1,200, and the whole of the inhabitants are nominally Wesleyan Methodists. Most of the Friendly Islands missionaries have visited it in turn. It fell to my lot to visit it in 1854, a year after the dreadful eruption, which was fatal to so many families. The land is elevated, and the breakers dash over the black rocks which bound the coast, and the white foam thrown up into the air can be seen at a great distance. As we neared the island, in the *John Wesley*, we could see the volcanic craters formed of red and black cinders, and for miles the coast was black and blasted by the running of the lava into the sea. A more dreary scene could not be imagined. Plains of black lava, relieved only by the red cinder forming the craters, extended for six miles. Everything was burnt up within that space ; and where trees stood, there were hollow pillars of lava, with the form of the trees destroyed. The water of the ocean was black all round that part of the island. This has been a land of fires. It seems to be a huge volcano upon the summit of an oceanic mountain, and the lake in its centre appears to have been the original crater. An island was thrown up from the bottom of the lake by an eruption which took place nearly fifty years ago. That island consists of sand and sulphur, and on it is a crater, extinct, and hundreds of tons of lava. A few cypress trees have sprung up on it, which unite, with the funeral black of the crater, to cast a shade of melancholy over the sulphuric waters of the lake. As we passed round the island, most of our way led over fields of lava ; and, where the streams of lava were of recent date, the cypress had sprung up between the crevices, and made its low moan whenever the winds rustled its fringy boughs. I visited the scene of the eruption of 1853. There was no crater where the earth opened and engulphed the village, but one stood at a short distance from it. There were thirty craters upon the field of recent lava. The cinders were like coke and burnt clay, and were so hot that one could not hold them in the hand. Smoke was ascending in columns from fifty fissures of the fields of lava ;

and a few weeks before my visit a hillside opened, and flames burst out for a short time, and then closed again. A whole village of houses, people, and animals were swallowed up on the 24th of June, 1853. News has just reached us that another eruption took place on the 12th of April last, but happily attended with no loss of life. The particulars are contained in letters from our assistant missionary, James Fonua, to the Revs. G. Lee and W. G. R. Stephinson. He says :—

. . . . "This land is again on fire. The eruption was on the 12th April last, and commenced at eight o'clock in the morning, and lasted until nine. The extent of the lava is thirteen miles, and the height of the principal column of fire was 400 feet. This is the opinion of some white men on the island. . . . . I will tell you a little of some things connected with the day of the volcanic eruption. In the early morning there were as many as sixteen shocks of earthquake, and then the fire burst forth. The people fled from the villages near the volcano ; that is, from Haafoe, Tongamamao, and Futu. Their manner of escape was thus : some left the aged people behind, and some managed to bring them along with them. At the time the fire commenced the people were in commotion ; but I collected them together, and held service ; and while we were at worship a man came and told us that the eruption had subsided ; that is, the waves of fire had ceased to flow, but that the crater had not ceased burning, for the night was as light as the day, by reason of the flames of the volcano. . . . . And now, these are my last words, for I know not what may happen. The volcano is still active, and I know not whether it will cease burning, or what will come to pass. I see before me two things—life or death. So, Mr. Lee, I send my love to you and all the missionaries. If I and my family ascend in vapour, or be left on the earth a cinder, I assure you in this letter that I shall enter into life through the blood of Jesus."

THE FIJIS.

About 100,000 of the inhabitants of the Fiji Islands have been supplied with the Scriptures, and are under instruction in the Word of God. In the schools 40,000 are regularly instructed. There are 17,000 church members and 1,000 native catechists, and 38 native missionaries ordained or on trial preparatory to ordination.

South Africa.

RELIGIOUS LIFE AMONG THE KAFFIRS.

Dr. Callaway of the Society for the Propagation of the Gospel, writes from Springgal :— "About fifteen months ago, a family consisting of the chief wife of a petty chief named Tuta, with a married son and his wife, four sons and a little girl, came to reside with us. They have for years been residing near a mission-station, and have attended with greater or less regularity the Sunday services. But they were as ignorant as any heathen. They were felt to be an unsatisfactory and unpromising lot. The married son, as good a workman and as respectful a native as one often meets with, accompanied me on a visit to Pietermaritzburg, where he was guilty of theft, for which he was imprisoned for three months. Shortly after his return he entered my study and stole about £12 from my cash-box, which was locked up in a secretary, the key of both secretary and box being left in. He was detected, and again sentenced to receive fifteen lashes and three months' imprisonment. Just before this latter offence the mother came to me one evening in my study, saying she wished to speak to me about her heart. She had been seized with a great dread, and wished to be taught that she might become a Christian. I did not feel quite satisfied with her. I did not think her application arose from sincerity. I was afraid ; perhaps I was prejudiced. I therefore sent her to Umpengula, telling him my fears, and requesting him thoroughly to investigate the case, and, as she appeared utterly ignorant, to teach her some of the more simple truths of our holy religion. But on the following day he returned her to me saying, 'It is beyond me ; I never met with such a case. But I believe she is sincere.' I therefore called her to me, when she told me she was seized by a great dread, which prevented her from resting ; she was forced by it to quit her hut by night, and go out to the river side or into the bush, and there pray and cry to God. But she found no rest, no peace. She had been a very lively high-spirited woman, but her mental trial had marked itself upon her features, and she looked anxious and longing. I began at once to 'preach the Gospel' to her. In evenings thus spent she drank into her most inmost spirit its real meaning ; it was indeed glad tidings to her weary heart, and when she came on the fourth night, her countenance forestalled her confession that she had found peace now ; that she believed in God her Father, and in Christ her Lord and

Saviour; that the fear had passed away, and her heart was 'white and light.' I received her as a candidate for baptism, and upon the whole have never had a more earnest or more satisfactory catechumen. I baptized her on Easter Sunday by the name of Martha, and the three younger children by the names of Samuel, Henrique, and Emily. Many others have been brought to the knowledge of the truth in this district and a remarkable religious movement is now going on."

United States.

(From our own Correspondent.)

UNION OF THE TRACT SOCIETIES—EVANGELIZATION OF THE SOUTH.

CHRISTIAN union seems to be the order of the day in this country. The great Presbyterian bodies have taken steps towards an organic union. The Methodists will undoubtedly before long again be a united body. And now the Christian community is delighted at the news that the breach in the American Tract Society, which for so many years has separated many of the friends of this great national benevolent institution, is about to be healed.

The committees of the two American Tract Societies have been negotiating for two years upon some plan of harmony in their operations, and the present plan was concurred in by the Society at Boston, at a meeting in that city, February 12, as it had previously been by the executive committee of the Society at New York.

The difficulties now settled have been of some eight years' standing. The Boston Society, which had been a branch of the National Society for above thirty years, withdrew in 1859, and set up for themselves, and have become a strong and energetic book-publishing house. They also spread themselves over the North and West by agents, to collect money for benevolent purposes. As the New York Society had already agents over the country, collecting funds for its benevolent operations, there were now two societies of the same name, on the same territory, and seeking money from the same churches for essentially the same object. This was felt to be an evil by the societies and by the churches, and various efforts were made by the officers to secure a plan of harmony of action, or of organic union between the two.

The plan now adopted is, in one department, a harmonious separation; in another, a harmonious co-operation of the two. As to the collection of benevolent funds from churches, the Boston Society withdraws all its agents, and relinquishes the field to the New York Society. As to the sale of their publications, the New York Society withdraws its depository from Boston, and each society sells the books and tracts of the other; while both societies can appeal to the Christian public for aid through the papers. The Boston Society becomes more distinctly a publishing corporation, and the New York Society carries on the distinct tract and colporteur work.

It is to be hoped that the friends of this cause will generally approve of the course taken by the two bodies, and that harmony will once more prevail, as it did so delightfully for over thirty years; and that, while the Boston Society greatly enlarges its list of valuable publications, the American Tract Society will increase its benevolent work, and go forward with far greater efficiency with its excellent agencies for carrying religious truth to the needy and destitute of the land. Through its system of missionary colportage it has accomplished a great work, particularly in those portions unsupplied with the settled institutions of the Gospel. This agency is peculiarly adapted to a country like ours, and multitudes of families have thus been furnished with the Bible and the best of religious books who otherwise would have lived without them. Before the war this system of evangelization was widely extended over every part of the land, the Society having at one time in its employ nearly 800 colporteurs, of whom 335 were in the Southern States.

Since the close of the war the Tract Society has renewed its colporteur labours with zeal and success in the desolated and needy districts of the South. The prostration of material interests of that section has seriously affected its churches, and all educational and benevolent agencies. The number of congregations has diminished; very few of the pastors secure an adequate support; missionary organizations are inefficient through lack of funds; and, for the same reason, neither public nor private schools are accessible to the masses of the children.

The disasters wrought by the war, the changed relations of the coloured people, and the confusion of the past three years, have rendered the demand for aggressive missionary labour greater than at any previous period. This the Southern churches obviously cannot accomplish. The call of God comes to the Christian people of the North.

To meet this prevailing want, the American Tract Society's system of colportage is found to

be admirably adapted. In co-operation with resident Christians they have laboured to establish a prayer meeting in every community ; to afford every child, white or black, Sabbath-school instruction ; and, in connection with the visit of a missionary colporteur, to supply every family with the best religious reading.

The results have been highly encouraging. The Society has aided in establishing 1,650 Sabbath or secular schools, with an aggregate of more than 100,000 scholars. Chiefly among the destitute, 250,000 United States primers have been distributed. During the past year 85 colporteurs have been employed in the South ; and it is believed, through the truth spoken and distributed, about 2,000 souls have been hopefully led to Christ.

The number of colporteurs in the South Atlantic States in the year 1865 was 15 ; in 1866, 30 ; and in 1867, 61. These labours are for the most part sustained by Churches, Sabbath-schools or individuals, that become responsible for 300 dols. per annum, the average salary of a colporteur. The economy of this method commends it to all. In these schools the average cost to the Society per scholar is about 20 cents. per year. Many thousands have already learned to read the Word of God. The Society employs no teachers, but uses all the voluntary labour that can be made available. Many of the best men and women of the South are engaged in this capacity, some teaching the whites, and the others the freedmen.

Many of the coloured people, instructed during the last few years, are prepared to conduct small schools in the rural districts, at points where the freedmen have hitherto been accessible. The supply of this labour greatly exceeds the Society's ability to make it available. There is from every quarter of the South evidence of increased Sabbath-school interest, as promoted by colportage.

The facts connected with this labour best illustrate its necessity. Its encouragements are found in the welcome extended to colporteurs, the requests for their labour made by prominent men of the South, in the extensive co-operation secured in the organization of Sabbath-schools, and, more than all, in the blessing of the Holy Spirit to the salvation of many souls.

VOLUNTARY LABOUR

Has also proved efficient. A Virginian pastor, helpless without books, but supplied by grants from the Tract Society, has enlisted his parishioners in the work, and put into successful operation twelve Sabbath-schools, containing 2,400 scholars.

A Kentucky lady has organized nineteen Sabbath-schools in Georgia, and asks books to do a like work among 12,000 families in the hill country of her own State.

A coloured student for the ministry in Lincoln University devoted his summer vacation to teaching the freedmen, ten miles from Richmond. He reports eighty under instruction, nearly all reading, and some studying geography and arithmetic.

At C——, North Carolina, a school established in a neighbourhood of almost hopeless repute, has proved a great blessing. A church of thirty-three members has been organized, and recently thirteen others presented themselves as inquiring the way of the Lord.

The work is begun. Upon the field now occupied by these sixty colporteurs, five hundred are needed. The souls not yet reached by these influences are equally precious with any now redeemed to God, and these past blessings are an earnest of fuller harvest as we send Christian labourers into these ripened fields.

A meeting of deep interest was held last Sabbath evening in the Fifth Avenue Presbyterian Church, New York, at which facts respecting this method of evangelizing the South were presented. Rev. Dr. John Hall, pastor of the church (late of Dublin), presided, and statements were made by Rev. G. L. Shearer, district secretary of the Tract Society at Richmond, and "Uncle John" Vassar, an earnest, warm-hearted, soul-loving man, widely known for his labours as an army missionary of the Tract Society during the war, and since as a missionary colporteur in the South. Rev. Dr. Howard Crosby closed the meeting with an eloquent address, in which, referring to the facts illustrating the work of the Tract Society, he said that that Society needed no endorsement any more than did the Bank of England. It was working out the great practical question of the Gospel of the Highways, which was as essential as the Gospel of the Synagogue, and which was more difficult to undertake and perform. He dwelt upon the power of printed truth in connection with the living voice, which is the great secret of the success of the Tract Society's system of colportage ; and said that the people of the South would become more attached to the people of the North by the reconstruction acts of Christian men and women than by the reconstruction acts of politicians, and that thus only could the bright rainbow be painted on the dark cloud that overshadows our land.

At a similar meeting held in Washington, Hon.

Henry Wilson, United States Senator from Massachusetts, earnestly commended the adaptation of the Society to the work of reaching the South with evangelizing influences; and, turning to the members of Congress in the audience, said with emphasis, "These men, and this agency are doing more for reconstruction than all of us."

British Columbia.

A REMARKABLE Indian movement has just taken place in British Columbia. A whole tribe of Indians asked the Rev. Mr. Good to visit them. They grew so impatient that they telegraphed him at short intervals. For several days the feeling was intense. He taught them Divine truth, of which they did not seem to weary. They then asked him to come and live with them, and be their father. He said, "If I come, I must find great fault with you, and make you put away many evil things which you now do." They said, "Only pity us and come, and we will do what you tell us." Mr. Good has gone to be their pastor.

Labrador.

THE SUMMER TRIP OF THE "HARMONY."

DURING the summer of 1867, the ship *Harmony* made its yearly trip to Labrador. The missionaries in charge of the Hopedale station write :—

Once again we united in praising our God for his watchful care of our missionary-ship, and all on board.

A review of the closing ship-year calls for loud thanksgiving to the Lord for all the mercies He has permitted us to enjoy. There has been abundance of food for our people, for the unusually productive seal-hunt more than made up for the deficient supply of fish caught in the last summer and autumn. Our garden crops were also more plentiful than usual, so that we could afford to send vegetables to our brethren at Zoar.

Early in January several settlers began to make their appearance, chiefly for trading purposes but, as they attend our services, and hear the Gospel truth from us privately, we trust that they go hence with profit for their souls. They gladly receive Bibles and tracts in the English language, for a valuable supply of which we are most thankful to the British and Foreign Bible Society and Tract Society.

Our native helper, Daniel, having for some-time felt the desire to go and tell his heathen countrymen in the far north, of the salvation that is provided in the blood of Jesus, brought the matter to the notice of the brethren assembled in conference at Nain. Another native helper of the Hebron congregation, Gottlob, had expressed a similar earnest wish, and the conference gladly accepted their proposal. Daniel left his place on July the 8th, with his family, having been commended to the Lord's protection and guidance at a meeting of the congregation on the previous evening, on which occasion he addressed the meeting with great earnestness. The whole of our people assembled on the beach, and joined in singing a benedictory verse, as the little company set sail in their boat; a farewell of this kind had never yet taken place in this land. We have great reason to be most thankful for this new movement, for we believe that with God's blessing it will tend to the glory of his name. It entails no slight sacrifice for an Eskimo, for he is by nature so attached to his native place, and greatly enjoys the short summer.

From another station, Zoar, the missionaries write :—

We had found such difficulty in the work of erecting a station in this inhospitable region, that we had made very slow progress; with the help of six men to fetch the needful timber for building, we mamaged to get on pretty well at last. Some of our people lived in airy tents, for some time exposed to the rain and storms of autumn before they finished the erection of six good block houses. After they had obtained a good shelter against the weather, they enjoyed very good health. There was also no want of the needful provisions, although they were not so plentiful here as at other stations, which is partly due to the circumstance that a good deal of time had to be devoted to building operations at the new station, which would otherwise have been spent in fishing.

From another station we hear news of the weather during the foregoing winter.

The cold was moderate during the past winter; for a few days in February the thermometer indicated about thirty degrees below zero of Fahrenheit; but generally the temperature did not fall lower than fifteen degrees, and several times in the month of January we had a thaw. But the fall of snow was very heavy; about the houses and gardens it was twelve or fourteen feet deep, and it cost much time and labour, and no little expense to get it cleared away.

LITERATURE.

"IRELAND," Mr. Dallas says, "is England's chastisement; Ireland is England's remembrancer; Ireland lies, as it were, in her bosom, to be the thorn in her side."* Further on, Mr. Dallas catches hold of the view that *the hairs of our head are all numbered;* he sees the finger of Providence —"a *hair* that was numbered for the purpose had cast my lot in a small retired parish, and had drawn around me attached members of the congregation; later still, the drawings of a hair led him, providentially, to Castelkerke." Perhaps it is a trifle, but the style is an awkward one for the historian of twenty years of eventful missionary labour. As a boy Mr. Dallas had heard a friend of his father relate the horrors of Vinegar Hill and Wexford Bridge; but, notwithstanding, "I never for a moment thought of going to Ireland." A Mr. Thomas, however, pursued him once for a whole week, "with untiring persistency, until he had a promise from him to speak at the next April meetings in Dublin." It was for the Jews' Society; and having observed that the previous speaker was statistical and the audience inattentive, he "called his hearers into the region of prophecy, and was received with enthusiasm." Meetings flowed in upon him, and "within a fortnight I delivered twenty-one different addresses in Cork." He "retired incognito" to Killarney. "I had no books; but in wandering amidst the charmed spots of beauty that abound there, a number of living books constantly crossed my path, and I could not but read in each human page the black story of deceit and death written there by Rome." His interest in the country rapidly grew; it revived his earlier interest in the controversy of the islands. Musing one evening, he dictated *A Voice from Heaven to Ireland*; but his difficulty was to have it read. He felt that the old Irish Society had forfeited the confidence of Irishmen by not taking a bold course and aboveboard. In distinction from theirs he engaged agents to travel through Ireland with the ostensible object of circulating a government paper on the nature of farming, but with the real object of finding out the names and addresses of Roman Catholics. The *Voice* was translated into Irish; another tract was written; a paper of selected texts was added, and by the end of 1845 twenty thousand of these precious packets were on their way to as many Roman Catholics." They "fell like flakes of snow from heaven." Mr. Dallas, trusting that the magic of mystery inherent in the Irish character would create an interest in them, they were followed by a letter sent to every priest in Ireland, and containing the following questions: "Have *you* read the Holy Scriptures? Have you, at least, read the New Testament? Have you read read it in the original Greek? Or, should this be difficult to you, have you read the Latin Vulgate? Have you made yourself acquainted with the versions in English and in Irish? Which are those likely to be found in the hands of your flock? If this should not be the case, it is respectfully suggested to you that you should apply yourself to such reading at once." This was the beginning of the Irish Church Missions, and Mr. Dallas proceeds to write the first instalment of their history. A very vigorous and graphic description of a controversial sermon in Galway, with the mob and the stone-throwing that followed it, is succeeded by an equally graphic description of wanderings through Connemara, where "the providential angel had orders, and particular hairs were numbered for the occasion." The narrative comes down to 1849, and the facts, written in a very frank and lively fashion, will be necessary to those who wish to study the recent religious history of Ireland.

The *Standard of the Cross*, lifted up in the Champ de Mars, shifts the scene to Paris.* It is a series of letters, written mostly by Mr. Weylland, of the London City Mission, and describing, in a very vivid and pleasant way, some of the good that was done at the Paris Exhibition. Twelve millions of people entered the Exhibition building, and more than six millions of good books, in twenty languages, were distributed among them. There was the missionary museum silently pleading both for the heathen and for the power of Protestant missions; there was the Tract kiosk, from which four millions of publications were distributed by eager and loving hands; there was the Bible Society's depôt, where as much as £100 worth was sold in one week; there was the Bible

* *Story of the Irish Church Missions.* Part I. By the Rev. Alex. Dallas, Rector of Urston. London: *Hatchard.* 1868.

* *The Standard of the Cross in the Champ de Mars: a Narrative of Christian Effort in Paris during L'Exposition Universelle.* By V. M. S. London: *Nisbet.* 1867.—*The Door was Shut: being Addresses delivered on the Closing Day of the Paris Exhibition.* By the Rev. T. Baron Hart. London: *Jackson, Walford, & Hodder.* 1867.

kiosk, with its singular group of labourers, distributing two millions and a quarter copies of God's Word; there was the Salle Evangelique, with its union services, "the greatest victory," said M. Guizot, "for religious liberty in France for two hundred years;" and there were collateral agencies. A most interesting picture of these and of the Exhibition is furnished in this unpretending and admirably-written book, and the conversations and incidents recorded have all the freshness of being noted on the spot. No extract would give a fair idea of its contents, and would only spoil the pleasure which every one ought to seize of reading these 350 pages for one's self. In a little pamphlet, Mr. Hart, the Congregational minister at Paris, has collected some closing addresses delivered on the last days of the Exhibition, and appended to them a brief account of the Christian work accomplished.

Robert Annan was a Christian worker of a marked and unusual type.* Born at Dundee in 1834, he grew up a daring, reckless lad. Apprenticed to a merchant at fourteen, he soon deserted the office for his father's business of mason, fell into tavern habits, and thence into prison, where he lay three months; then started for America, plunged into vice again, and one night threw himself across a railway and slept, yet escaping destruction. In Canada he was hired by a man to feed swine; then enlisted in the 100th Regiment, and returned with it to England; deserted one day, and crept to London, disguised in cast-off clothes; enlisted there in the Marines for the sake of the bounty, and, anchoring off Gibraltar in the ship *Edgar*, was made so miserable by the sight of his old regiment on the rock and by fear of detection, that he gave himself up as a deserter, and was punished. His father procured his discharge, and he returned home apparently reformed, but caught again in a public-house, he had a drunken carousal. It was now 1861, the time of revival in Dundee. He attended the meetings, and, after much agony and struggle, was brought to Christ. Working as a mason, he spent his evening in street preachings or indoor meetings, his nights in secret prayer. He would take long journeys at night that he might speak in some distant village. On every night, for three or four successive weeks, he would be engaged in the same good work. He would speak, standing to his knees in snow, and sometimes his Bible became so wet that he could not turn the leaves. An iron constitution bore him through his early excesses and his later labours. He was a powerful swimmer, had earned the *soubriquet* of the Water Dog, and saved many a life, six or seven in a few years. "In one day he saved two; after having rescued the first of these, he went home, and, putting on a good set of clothes, said with a smile, 'I should not like to jump in again and spoil my good clothes;' and yet I don't think I could resist the temptation!" On returning to the harbour he heard the cry that a boy was drowning; plunged in, good clothes and all, and rescued him. On the last of July last year he leaped into the water to save a lad of eleven. He seized him; but the current was too strong. He saved the boy, but not himself. "Waving his hand, as if bidding farewell, and with a smile on his face, he laid himself on his back and went down." His minister has collected the few facts of his life and some letters, and they form a biography stirring, pathetic, powerful in appeal, and almost unique.

Dean Stanley is one of the greatest masters of English portraiture, and no living Englishman has a greater mastery over words.* He utters what he thinks with a grace and clearness and persuasiveness that are peculiar to himself, and he lives and revels in the men and times and places he describes. His works take a large range, and are out of reach of many, partly by their volume, partly by dread of the theories which he seems to propound. Yet it has fallen to few men to throw such picturesque and vivid light on Bible story—to build up with such perfect skill and life the characters of its men and women; and a collection of such portraits and of memorable Scripture events is therefore the more welcome since it will be read without fear or prejudice by all. Extracts of the same character have been gathered also from his "Eastern Church, Memorials of Canterbury and Westminster," and other works, and help to make up a volume of more interest and worth than extracts usually form.

Mr. Dale's Sermons are an illustration of the double gain brought by the double publishing now in vogue, first in a magazine then in a book—a mode

* *The Christian Hero: a Sketch of the Life of Robert Annan.* By the Rev. J. Macpherson. London: *Morgan & Chase.* 1867.

* *Scripture Portraits and other Miscellanies.* Collected from the Published Writings of Arthur Penrhyn Stanley, D.D., Dean of Westminster. London: *Strahan.* 1867.

for which Mr. Henry Rogers the other day offered very needless apology.* As read originally, these excellent week-day homilies must have left a mark on many a heart; but as collected, and with the clear type spread over the broad page, there are many tender and beautiful thoughts renewed that were lost in the first crowded and perhaps hurried reading. Whether men agree with them or not, they must agree in their force and wisdom; and their adaptation of religious teachings to that large field of human life which religious teachers seldom attempt to explore. If such sermons as these had not been so rare we should have a nobler growth of life out of these eighteen centuries of Christian doctrine, and less of that sullen and unsatisfied recoil from the modern pulpit for which it is not so much the mind as the manner of the modern preacher that is accountable. Preachers and laymen still continue to receive such help as Dean Alford's marvellous energy can provide them. We have half the Epistles in a new volume of *How to Study the New Testament*,† of which it is enough to remind all men that it is executed with the same pains and felicity, the same lucid arrangement and power of making the hard and technical results of scholarship intelligible to the unlearned, which characterized the previous work on the Gospels and Acts. To Sunday-school teachers it is the most invaluable help that has been provided in this generation. But who will do the same for the Old Testament?

To Sunday-school teachers the completion of the Critical New Testament will also be a welcome boon.‡ In the compass of these three thick and handy volumes they have now, at a cheap rate that is unparalleled, the results of perhaps the most profound and penetrating commentator since the Reformation. They find them unencumbered with technical discussions, easy of reference, and simple to understand. Laymen, not scholars, who have this work and Brown and Gausset's, have a help to the right understanding of the New Testament which can scarcely be surpassed. This third volume abandons Bengel at the Apocalypse where the editors have followed Elliott's *Horæ Apocalypticæ*, with occasional divergences of their views from his. The change of authors swells the comment on Revelations to an unusual bulk—more than 500 pages; but Mr. Elliott bears condensation less than most men, and the commentary has the merit of thoroughness.

The children of the present are the favourites of the publishers.* Every year these great masters of literature cater for the younger generation with a rivalry that would touch the heart of good old Mr. Newberry if he could come back to earth; and that must make the work of education lighter, and perhaps the expenses of present-giving uncles and aunts heavier. Here we have one of the daintiest books that can lie in the drawing-room, devoted to the illustration of Anne Taylor's charming little poem of *My Mother*. The coloured prints are marvels, and remarkable for fine feeling and simplicity, and for the truthfulness with which each stanza is rendered; while the borders that surround the verses are as excellently drawn. If any one is at a loss for a gift-book we know no better or more beautiful of its kind.

The life of a maid-of-all-work offers few temptations to a story-teller; yet the lady who related the *Copsley Annals* with such grace and fidelity to character has adventured as a heroine of that class for her new tale.† Patty Brooke is the sturdy daughter of a Norfolk labourer whose family grew up in the quiet assurance that they are meant to go to service. We are introduced to her leaving the rectory class on the Sunday before Christmas; and a few days after she vanishes into London with a promise that she made the rector's wife deep in her heart. She will keep the chimes going—*Thanks be unto God for His unspeakable gift*. How she does this in the common rough work of a London lodging-house; how she cheers the poor sick girl in the two-pair attic, and subdues her masculine and loud-tongued mistress; how she falls sick and recovers, and the chimes are kept going bravely all the time—those who wish to learn will find in this charming truthful little sketch, which reminds one constantly of *Jessica's First Prayer*.

In a Tale of the Plague, Mrs. Webb puts before us the London of two hundred years ago.‡ The story is more dramatic and less embarrassed than others we remember from the same pen; and without any very accurate care to keep within the exact fashions or language of the period, it sets fairly out such life as may have been lived in that tragic time. Mrs. Webb writes earnestly and without drawing on the popularities of sensation; and she has her reward in the pleasure of those who read her book.

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* *Week-day Sermons.* By R. W. Dale, M.A. London: *Strahan.* 1867.

† *How to Study the New Testament. The Epistles (First Section).* By Henry Alford, D.D. London: *Strahan.* 1867.

‡ *The Critical English Testament.* Edited by Rev. W. L. Blackley and Rev. James Hawes. *Vol. III. The Epistles—from Second Timothy, and the Apocalypse.* London: *Strahan.* 1867.

* *My Mother.* By Ann Taylor. London: *Partridge & Co.* 1868.

† *I Must Keep the Chimes Going: a Story of Life.* By the Author of *Copsley Annals.* London: *Seeleys.* 1868.

‡ *Oliver Wyndham: a Tale of the Great Plague.* By the Author of *Naomi.* London: *Jackson, Walford, & Hodder.* 1867.

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